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Titus Vespasianus Emperor of Rome, Conquerour of
Ierusalem, Surnamed the delight of mankind, W.S. sc.



THE
WONDERFUL,
AND MOST
Deplorable HISTORY
OF THE
LATTER TIMES
OF THE
J E W S:
With the Destruction of the City of
Jerusalem.

*Which History begins where the Holy
Scriptures do end.*

By JOSEPHUS BEN GORION

Whereunto is added a Brief of the ten Captivities; with
the Portrait of the Roman Rams, and Engines of Bat-
tery, &c.

As also of Jerusalem; with the fearful, and presaging Ap-
paritions that were seen in the air before her Ruines.
Moreover, there is a Parallel of the late Times and Crimes
in London, with those in Jerusalem.

London, Printed for John Sims, at the Sign of
the Kings Head at Sweetings Alley end in
Cornhill, next the Royal Exchange. 1671.

To the Honorable
Sir JOHN ROBINSON
Knight and Baronet, Lieute-
nant of the TOWER, and
Alderman of the CITY of
LONDON.

Honorable Sir,

THIS rare and remarkable Piece of History, as it was Dedicated before to the *City of London* in generall, because of the quality of the Subject; Treating of the ruine of one of the most famous *Cities* upon Earth: So upon this Review, and new *Edition*, I take the boldnes of Dedicating it to *You* alone; who are one of the Eminent Members,

A

and



64... 4704

The Epistle

and Ornament thereof; as also being Governor of that *Place*, wherin lies her chiefeſt ſecurity.

It was formerly Dedicated to this *City*, in the highest brunt of the late civill Confusions. And the Noble *Author* of the following Epifle thought it very ſeafonable to do ſo, out of an exprefſ design to awaken, and warn *Her* of her desperate condition at that Time; And it produced ſo happy effects, that it made ſuch impreffions upon the ſpirits of many of the best Citizens, that they began to recollect themſelves, and ſee their Error; The ſaid *Author* repreſenting unto *them*, that the ſame *Crimes*, and *Crying fins*, which raign'd in *Jeruſalem* before her laſt and utter deſtruſion, were very rife *then* in *London*; which were, the ſpirit of *Sedition*, iſtable and ſtubborn *Rebellious hearts*, their *mur-murings* at *Goverment*, and an itch after *Innoſations*. As alſo the defiling of

Dedicatorie.

of their Temple, the *Irreverence* and comtempt of the *Priests*, the violation of the *Tombs* of the dead, with other acts of *Prophanefſ* and *Sacrilegē*; But principally the *Crucifying* of the *Lord of Life*.

The City of London was guilty at that time, of all these ugly and enormous *Crimes*, and may be ſaid to be lead all along by a true *Jewiſh spirit*; And concerning the *laſt*, viz. the Crucifixion of our *Saviour*, though no *Com-pariſon* may be made without a high prophanefſ, yet the manner of murthering CHARLES the first, may be humbly ſaid to bear a kind of analogy, and reſemblance with it; Nay the *Jews* (whereof there are ſwarms now in this City) will not ſtick to ſay, that it was a Murther beyond theirs; for, what they did, they did it out of *blindneſſ* and *ignorance*: for they neither knew nor acknowledged *Him* to be *King* of

The Epistle Dedicatory.

the Jew : But the English did accuse, and arraign, they did condemn, and murther King CHARLES by the name of their own King, the King of England.

God Almighty avert those further judgments which hang over us, as prayeth,

Honorable Sir,

Your most humble servant,

and Fellow-Citizen

J. S.

TO
Englands Imperial Chamber
THE
Renowned City of
L O N D O N.

To the Right Honorable the
Lord Mayor, the Right worshipfull
the Sheriffs, Mr. Recorder, with the
Court of Aldermen, and Com-
mon Councel, &c.

A S among men, so there is a resemblance, and a kind of affinity among Cities which are the Mansions of men; and a reverence due to some more then to others: Carthagena in Spain, doth acknowledge old Carthage in Africk to be her Mother; Leyden in Holland doth glory that she is allyed to Lions in France, both of them bearing the name of Lugdunum; Saragosa in Aragon confesseth her self daughter to Syracusa in Sicily; and London, by some Antiquaries is called Troynovant, as having been first founded by the Trojans; But of all the Cities upon the earthly Globe, Jerusalem deserves most reverence, in regard our Salvation was wrought and consummated in Her; In regard, that grand Propitiatory Sacrifice for humane souls was offered in her: Therefore, under favour I held it not improper to Dedicate the History of this once so famous Metropolis, to the flourishing City of London.

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In the holy Bible, the most authentick Patent of saving Faith, there is a Text which reflected upon the ancient Nation of the Jews, and aymed only at their Country, viz. In Jury God is known, &c. Psal. 76. He was known indeed in that Land by the multitude of his Mercies, but afterwards by the severity of his Judgments; That race of people, partly because they were not co-labourers at the building of that Mount of humone pride the Tower of Babel, were for many ages, the objects of his favour, till they made themselves afterwards the subjects of his fury. And as the Philosopher tells us Corrupio optimi est pessima, or as we find that the sweetest wines become the tartest vineger; so those heavenly indulgences turn'd to heavy indignations, those silver showers of extraordinary benedictions became black storms of vengeance. It is the method of divine Justice to correct first w th rods, then w th scourges; and, if that will not do, w th Scorpions; The Jews felt all the three degrees; and never w as any people upon earth made greater examples of wrath than his own chosen Inheritance, a peculiar people that might have claim'd the right hand of primogeniture among the rest of mankind. Now, whosoever desires to make reserches into the grounds of these sad dysasters, will find it w as their seditious proud spirits, their instable and stubborn rebellious hearts, (which did them more mischief than the Roman Rans, or any other destructive Engines) the defiling of their Temple, the violation of the Tombs of the dead, with other acts of profaneness and sacrileg: but principally the rejecting and crucifying of the Lord of life. For never any thing did thrive w th them afterwards; insomuch, that, if there were no other motive for the Jews conversion, the length of these heavy judgments under which they groan to this day, were enough to do it; And tis observed the length of these judgments doth often puzzle their intellectuals and put them at stand; For some of their Rabbies will stare and shrink-

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in their shoulders at it, and sometimes break out into a kind of confession, that their judgments could not last so long but for crucifying one that was more than a man; Besides, the punctuall accomplishment of our Saviours predictions were sufficient to convnce any rationall creatures; For, not long after, their Land became a stage of blood, and all kind of barbarisms. Their so renowned City, their Temple and Sanctum Sanctorum so fam'd all the earth over was made level to the ground: And observable it is, that these judgments fell upon their Temple at the highest time of holiness, at their Pasover or Jubilee; so that one might say, That season which was ordained for their salvation turned to their perdition; Moreover the very inanimate creatures, and vegetals, the very soil of the Country became co-sufferers with them, being forc't to part w th her plenty, as well as w th her people ever since.

From that time to this day, 'tis well known what Runagates, and Land-lopers they have been up and down the world; For although it is known there be many scores of thousands of them, dispersed and squandred here and there upon the surface of the earth, yet these straglers could never since grow to such an unity and coalition as might form the species of any settled Government; but they still shuffle and prog up and down, being no better than slaves wheresoever they take footing. Moreover it is observed, that they apply themselves to the most sordid and servile conditions; for commonly they are either Lombardiers and Brokers for the poorest things, as far as a blew point: Or they are Gabeliers and Tollmen, having some inferiour places in the Custom-houses, a profession so undervalued, and held infamous by their Ancestours: Or they serve for Spies and panders for intelligence, so that there be few great Officers in Turkey, but have a Jew for that purpose; For they are known to be the subtlest, and the most subdolous race of people upon earth, as also the most fearfull and pusillanimous; insomuch

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that they are employed nowhere in the wars, nor worth the making slaves of.

Now, the reason, why they are so far degenerated from their primitive simplicity and courage, is their frequent captivities, their desperate fortunes, the necessities and hatred they have been habituated unto from time to time. For no Nation on earth hath been so generally contemned, both by Christians and Pagans; witness one Heathen Poet among divers others, in these Hexameters, wherein there is an accumulation of so many base attributes cast upon them,

Tum Judæa cohors infida, molesta, rebellis;

Perfida, dira, ferox, perjura, ingrata, superba.

Now the moralists observe, that nothing doth depress and deprave ingenious spirits, or corrupt clear wits, more than scorn, and necessity; nothing comes them more then want, and indigence;

— Virtutibus obstat
Res angusta domi —.

Touching the ten Tribes that were led Captives beyond Euphrates, the present Jews know not what's become of them; yet they believe they never became Apostates or Gentiles to this day. Some there are, and those of the best rank of Learned men, who hold, that the Tartars of Scythia, who about the year 1200. or a little before, became first known to the rest of the world by that name, and hold at this day a great part of Asia in subjection, are of the Israelites progeny, namely, of those ten Tribes, which were carried Captive to Assyria by Salmanazar, and some of his Predecessors.

The first argument they produce, is, that the word Tartari signifies in the Syriak a Residue, or Remainder, such as those Tartars are supposed to be, of these ten Tribes.

Secondly they alledge, that they have always embraced the Circumcision, the Ancient Character of Judaism.

Thirdly, they urge sundry Texts in Eldras for probability hereof. But this opinion hath found no great entertainment,

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ertainment, with the best sort of Antiquaries.

The Jews of the Tribe of Benjamin (they say) are those in Italy, Poland, Germany, the Turks dominions and all the Levantine parts; The Tribe of Judah, they hold to be settled in Portugal, where, they will not stick to say, that some thousands families of their race are, whom they dispence withall to make a semblance of Christianity, as far as the taking of investitures in holy orders.

From hence they say their Messias is to come; of whom one may bear them discourse with such a relish, such a self-pleasing conceit and confidence that is wonderfull. This may be the reason why they instruct their children, and expound their law in the Lusitanian language in their Synagogues where women are not permitted to enter; for they hold them to be of an inferior creation to man, and made only for sensuall pleasure, and propagation. They much glory of their mysterious Cabal, wherein they make the reality of things to depend upon letters, and words; but they hold, that the Hebrew hath the sole privilege of this. This Cabal, or kind of knowledg, which is nought else but tradition transmitted from father to son, & so from one generation to another, is, as they say, a reparation in some measure for the loss of our knowledg in Adam; And, they say, it was revealed four times: First to Adam, who being thrust out of Paradise, and sitting one day very sad, and sorrowing for the loss he had of that dependency the creatures have upon the Creator, the Angel Raguel was sent to comfort him, as also to instruct him, and repair his lost knowledges; This they call their Cabal, which was lost the second time by the Flood, and Babel. Then God discovered it to Moses in the bush: The third time to Solomon in a dream, whereby he came to know the commencement, the mediety, and consummation of times, whereof he composed many Volumes which were lost in the grand Captivity. The last time, they hold, that God restored the Cabal to Eldras, (a book they highly value)

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Ine) who by Gods command withdrew himself to the wilderness forty daies attended by five Scribes, who in that space wrote 200. and four books; whereof the first 134. were to be publikely read; but the other seventy were to pass privately among the Levites; and those they pretend to be Cabalisticall, and not to be all lost.

Concerning the present Religion of the Jews, there be three Sects of them. The first, which is the greatest, are called the Talmudists, in regard that besides the Holy Scriptures, they hold the Talmud for authenticall, a book composed by their Rabbines. The second sect of Jews, receive only the Scriptures. The third, which is called the Samartan, and whereof there are but very few at this day, admit only of the Pentateuch; viz. the five books of Moses, for authentick Scripture.

As, according to my former observation, this Nation is grown cowardly, & cunning, even to a proverb, which must be imputed to their various thraldoms, contempt, and poverty (which though it use to daftardize, and depress the courage, yet it whets the wit); so besides these qualities, they are commonly leight, and giddy-headed, much symbolizing in humour with some of the Apocalypticall zelots of these times, and bold expounders of Daniel, with the other Prophets; whereby they use to sooth, or rather fool, themselves into some egregious fanaticall dotting, which nevertheless passeth among them for an illumination.

The first Christian Prince that expelled the Jews out of his Territories, was that heroick King, our Edward the first, who was such a sore scourge also to the Scots; and it is thought divers families of those banished Jews fled then to Scotland, where they have propagated since in great numbers; witness the aversion that Nation hath above others to hoggs-flesh. Nor was this their extermimation for their Religion, but for their notorious Crimes; as robbing of wells, counterfeiting of coins, falsifying of seals, and crucifying

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Christian children, with other villanies. This banished in the year 1291. And sixteen years after, France followed wrote 200. And the year 134. were our example: It was near upon 200. years after, that Ferdinand dis-terred them out of Spain, and five years after him, Emanuel of Porugal did the like. But the Countries whence they were last expeld, was Naples, and Sicily, Anno 1539. In other parts of Christendom they reside yet in great numbers, as in Germany high and low, Bohemia, Lituania, Poland, and Russia; In Italy also, they are found; but in no country which is subject to the King of Spains; They live at Rom every quietly under the Pope's nose, and St. Mark makes no scruple to entertain them at Venice. In sundry places of the Ottoman Empire they are found very numerous; so that it is thought, Constantinople and Theffalonica only, have near upon 20. thousand of them; Asia is full of them, as Aleppo, Tripoli, Damascus, Rhodes, and indeed all places of commerce, and traffick. There are numbers of them found also in Persia, Arabia, and about Cranganor in India. And to come to Africk, they have their Synagogues and Lumbards in Alexandria, the Grand Cairo; as also in Fesse, in Tremisen, and divers places in the Kingdom of Morocco. There are about one hundred families yet left in Jerusalem. But that place where they are most unmingled is Tiberias, which the Turk gave to Mendez the Jew, for some signal services; Thither they oftentimes bring or send the bones of their dead friends, who have left large Legacies, to be interred from other places.

Besides those various visible judgments which have fallen upon the Nation of the Jews, as the utter subversion of their Temple, and City, with the slaughter of above eleven hundred thousand souls during Titus siege; Besides the degeneration of their Country, of that Land which flowed with milk and honey, into such a barren condition; Besides their stragling confused course of life, with the generall contempt, and

The Epistle Dedicatory.

and despicableness they fell into; Besides the abjection of their spirits, and giddiness of their brains; I say, beside all these changes upon their minds, it seems there is a kind of curse also fallen upon their bodies; witness those uncouth looks, and odd cast of eye, whereby they are distinguished from other people. As likewise that rankish kind of sent no better indeed than a stinck, which is observed to be inherent, and inseparable from most of them above all other Nations; And I wish that England may not be troubled with that sent again.

The occasion of these sad calamities which fell down in such catarracts upon the Jews, the discerning Reader shall discover in this ensuing story; therefore very worthy of his perusal, in regard they may serve for cautions to all people not to provoke the High Majesty of Heaven by such kind of sedition and profaneness: they may serve as so many buoys to preserve them from sinking into such gulfs of miseries; For if the naturall branches were not spared, how can the wild olive think to escape the fire of his displeasure?

So with my hearty prayers to Heaven for the prosperity and welfare of this glorious City, and that she may take fair warning by these Judgments, I rest

Your Humble and ready Servant,

From the Prison of
the Fleet 5. Feb.
1650.

JAMES HOWEL.

A BRIEF DESCRIPTION of ASIA, AND The Holy Land.

Asia is twofold, the Greater, and the Less; the Less is a part of the Greater, and is at this day called Anatolia in respect of the Eastern situation thereof from Byzantium; the Greater, is now one of the four parts of the Earth, by reason of the accession of America unto the former three; before, a third part, and by the account of some, (according as Varro tells us) one of the two parts of the same. For whereas they of late accounted Europe, Asia, and Africa, until America or the New world was found out, others made Africa a part of Europe; so the parts of the earth were Europe, one, and Asia the other, and no more. By neither of these two accounts doth Asia get, or lose, any thing from the vulgar division; only when the division is made into two parts, Europe is a gainer. Those which write of the name and etymology of Asia, derive the word from Asia a woman, daughter to Oceanus and Thetis, wife to Iapetus, & mother to Prometheus. This Genealogy if it be taken according to the letter, there is no reason to suspect it fabulous, why any man of understanding should doubt it; and yet if the meaning of the fable be searched into, it seems to carry in it this appearance of truth; That Asia was named so from Oceanus the sea, and Thetis the water, or wife of the sea; that in this part only of the world which before the deluge was peopled, came the flood and destroyed mankind by water, the reason

A Description of ASIA.

of the etymology lying hid in the name *Asia*, which signifieth moisture. The bounds of this part of the earth are the *Aegean sea*, the *Propontis*, and *Black sea*, *Palus Maeotis*, *Tanaïs*, *Duina*, which separate it from *Europe*; but it is parted from *Africk* by the *Red sea*, and *Isthmus of Egypt*. In the first ages of the world, this part of the earth was more renowned than *Europe*, or any part thereof; The affairs of *Europe* were very mean, or at least in great obscurity, before *Xerxes* expedition against *Greece*, which was after the *Babylonian Captivity* of the *Jews*. But in *Asia* was the wonderfull work of our Creation, and of all other creatures wrought; in this part, our Saviour wrought our Redemption, and shewed his miracles; here was the glorious and mighty Empire of the *Chaldeans*, signified by the Image with the golden Head in *Daniel*, and that Monarchy of the Persians magnified by the arms and breast of silver unto which two the *Macdonian* kingdom of brass was inferior. In the Greater *Asia*, is situated the land of *Canaan*, called so from *Canaan* the son of *Ham* the son of *Nuh*, whose posterity dwelt there; also *Palestina* from the *Patriarches* that peopled part of it: but it was named the land of *Promise* because God promised that land unto *Abraham's* posterity; and the *Holy Land*, as the country in which the holy people dwelt, which had the Law, the Promises, and Priesthood. This Country lies in 32. degrees northward from the equinoctial, it is not full 200. miles long, nor doth the breadth exceed 50. accounting 1000. paces to a mile; A country so fruitfull that the Scripture from the mouth of God tells us, that it was a Land which flowed with *milk* and *honey*, and that this was the glory of all Lands. Before the children of *Israēl* drove out the inhabitants, it was governed by 30. Kings; and afterward it was divided into 2. Kingdoms in the daies of *Rehoboam* the son of *Solomon*, *David* numbering the

the people of the Land found the account to be thirteen hundred thousand men of war, excluding the *Benjamites*, & the tribe of *Levi*. The fruits of this Land were these in special, *Balm*, *Hony*, *Spices*, *Myrrhe*, *Nuts*, & *Almonds*; nor is their *Wheat* to be forgotten, nor their *Oyl*, with which they traded in the market of *Tyrus*, besides the forenamed commodities, *Ezech. 27.17*. That it did excel in *Palm-trees* *Strabo* tells us, and the *Roman coyns* which in their reverse represent a woman sitting in the gesture of a mourner under a *Palm-tree* signifying *Judea* captivated. But the Almighty, as he drove out and destroyed the Nations which dwelt in this land before; so did he afterwards his own people, because of the greatness of their sins, so that the Land (as he tells us by his Prophet) spued them out; and turned part of this country whereabout *Sodom* and *Gomorrah* stood into *slime-pits*, or the *dead* or *salt sea*; when as before it was for pleasantness like to the garden of God; even so did God deal with his own unthankfull and rebellious people: first he carried the *ten Tribes* into bondage by *Salmanazar*, who at this day are not to be found, the other two *Tribes*, were carried away into *Babylon*, where they endured 70. years Captivity; and last of all for rejecting and crucifying his own son the Lord of glory, they have been destroyed, driven out of their own Country, and continue as vagabonds thorow the whole world. And the fruitfulness of this goodly Country doth scarce appear at this day; according to that of the *Psalmist*, *Psal. 07. 33,34*. *He turneth rivers into a wilderness*, and the water-springs into dry ground: a fruitfull land into barrenness, for the wickedness of them that dwell therein. No man hath observed the great increase of their seed, which *Isaac* found (who sowed in that Land, and reapt a hundred fold) at this day; the balm which *Justin* the Historian writes of, brought in their treasure, and

A Description of ASIA.

was a plant, not as some have thought, proper, or common to *Arabia*; but, as *Pliny* notes, peculiar to the Land of *Judea*, or *Syria*, as others call it; and of that high price, that it was valued at an equall rate, and sometimes double to silver; is now no where to be found. Nevertheless, lest men should think in their foolish imaginations, that this Land had never been such, as it is by the Word of God himself commended to be, in some places there are certain marks and signs, of the ancient fertility thereof; for in a certain Plain divers miles long and broad, there is found such fruitfull pastures, that in so hot a Country the grass is seen to grow in some places as high as a mans middle, in other places, as high as to the brest. But though the Lord for a time hath cut off this his people, and turned their fruitfull Land into barrenness; yet he hath abundantly shewed, as in his word, that the fulness of the *Gentiles* being come in, God will have mercy upon, and take into his favour this his Ancient people, re-establish them in their own Land in security, and, without all doubt, restore the Land to its former fruitfulness. All which let us humbly pray to God the Father, that for his infinite mercies in Jesus Christ, he will speedily accomplish, and turn the wilderness into a standing water, and dry ground into water-springs, Amen.

THE

The first Book of the W A R E S OF THE J E W E S.

The Proeme.

IN the great Volum of *Josephus*, there were Historicall Narrations made of things, as they had reference in chief, to the *Romans* and other Nations: This lesser Piece or Epitome rather, declares matters as they relate principally to the Jews themselves, and the State of their Common-wealth, from the *Macchabees* unto their final subversion: and ruine of the second House, therefore according unto those things that we have found in the Book of *Joseph the Priest*, son of *Gorion*, and in other books written according to most certain truth, we will draw forth and rehearse some things for the comfort that may hence arise, especially seeing all the Prophets have pent and



and directed their Prophesies and predictions to this point, that the Kingdom of the house of *David* should be restored and flourish in time to come. Therefore if there had been any Kings of the house of *David* during the time of the second Temple, then should we have been in suspence, yea, even now already our hope had been dasht: But there was no Kingdom of the house of *David* in that Age, save only a certain Dominion that *Zerrubbabel* and *Nechemiah* had. Yea, rather the Kingdom remaine at that time in the House of the *Machabees*, and in such that were toward Them, and their Servants. But now to the purpose.

C H A P. I.

VVhen *Alexander* the first King of the Greeks had established his Kingdom, he died, being yet but a young man, and his Kingdom was divided among four of his Captains, as it is written, *Whiles He is yet alive, His Kingdom shall be broken and delivered into four coasts of the Heavens*, Dan. 8. He left behind him a son of tender years, called *Archelaus*, whose Tutor or Governor perceiving him to be toward, gave him impoysoned drink, and made him away. These Captains made war one upon another, of whom one that was named *Ptolomy*, procured *Moses* Law to be Translated into Greek to the intent he might

find

find some occasion to pick a quarrell against Israel. For by their Law he sought means to withdraw them from their Religion, according to *Psal. 129*. *Many a time have they afflicted me from my youth up, may Israel now say.* There were Seventy ancient men that Translated the Law, whom *Ptolomy* the King separate! one from another, putting every man a part in a house by himself. But they all agreed in one sence, albeit they changed 13. places, which was not done without miracle, that they all agreed together in the meaning and writing, as though one alone had writ it. These 13. places be these.

First, *God created in the beginning*. Here no word or thing is put before Name of God, and also for that in the Greek Tongue, the thing that doth is put before, and that that is made, is placed after, least this word *Ber-shith* should be taken for a Creator, and *E'shim* for a creature.

The second, *I will make man according to the image and likeness*, Gen. 1. 1; for we, that it should not be thought, as though he were one that consulted with other therein.

The third, *And God finished the sixth day and rested the seventh*, Gen. 2. ix; for seventh, least it should seem as though He had made any thing in the seventh day, and in ic ended his working.

The fourth, *Go to, I will go down, and there will confound their Language*, Gen. 2. 1, for we, least by speaking in the plurall number, He should have been thought to be many.

The fifth, *And Sarah laughed, speaking to them that*

that stood by her, Gen. 18. With them that stood by her, for to her self, because Ptolomy the King should not mock them, and say; Who shewed you what she said to her self.

The sixth, Because in their fury they killed an Oxe, and in their will they brake the Crib. Gen. 29. Crib for an Oxe Least the King should deride them and ask, what hath a man to do with an Oxe.

The seventh, And Moses took his wife and his sons, and set them upon that that could bear a man, Exod. 4. That that could bear a man, for an Ass, least the King should delude our Master Moses, because he rod on an Ass: and that he should not say, how should an Ass bear a woman and two children? He would never have done it, if he had not been a begger.

The eighth, And the dwelling of the Children of Israel in Egypt, and other lands, was 430. years, Exod. 12. Notwithstanding, they abode not in Egypt but 210. years, and that is, that their father Jacob told them: Descend ye (the letters of the which word in Hebrew signify 210) thither. Furthermore, the computation of 430. years, is from the year that Isaac was born, which was the holy seed unto Abraham.

The ninth, And unto the little ones of the children of Israel stretched he not his hand, Exod. 4. Little ones for Princes. As who would say, yea also unto their little ones he stretched not his hand. Because he should not say, the great men escaped, but the children of the sons of Israel escaped not.

The

The tenth, I took of them nothing of value, Numb. 16. Of value for an ass. Least he should say, he took not an Ass, but he took one reward.

The eleventh, Which things thy Lord God hath divided, that they may shine on all People, Deut. 4. That they may shine is added. Least he should take an argument thereof and say, Loe the Holy and blessed Lord hath divided them to all People, and hath given them Licence to worship them.

The twelfth, He went and worshiped strange gods, which I commanded not to worship, Deut. 17. To worship, is added. Least he should say, now hast thou called them to strange worshiping of gods.

The thirteenth, They Translated an Hare, Little feet, because the Kings wife was called Hare, least he should say, the Jews mock't me.

When these Seventy elders had Translated the Law into the Greek Tongue, Ptolomy rejoicing much in their wisdom, honored them with Prince-ly apparel and great rewards, brought them home again, merry and glad. Moreover he sent by them oblations to our God. At that time there were many that condescend to follow the Laws of the Grecians, but these Seventy refused. Not long after, Captain Seleucus, Ptolomyes companion in Office died, in whose stead Antiochus reigned in Macedonia. This Antiochus making war upon Ptolomy, bereft him of all his Domainions, and slew him. After that, he subdued the Land of Israel then under the Regiment of Ptolomy, and waxed very proud. He hated Israel also, be-

cause they loved *Ptolemy*, and aided him in the wars against him.

This is that *Antiochus* that builded a great City upon the sea coast, and called it *Antiochia*, wherein he made a golden Idol, commanding that the children of Israel should be brought unto it, and worship it. But some of them chose rather to suffer death for the religion of their God, and some other fell from the Synagogue their mother Church. Before this he took away also their Sabbath, their New Moon, and league of Circumcision: forbidding that in any wise they should observe these Commandments in any place throughout all his Dominions. For the which he put many of the Israelites to death, and oppressed them more, then did ever any of their enemies or adversaries. The second man in honor next himself in Jerusalem, was one *Polipus*, he erected an Image in the Temple, commanding the people of Israel to worship it: and whosoever was disobedient, to be slain. Therefore he put to death *Hanna* and her seven children, as it is mentioned in other places. When *Antiochus* perceived this, it increased his hatred towards Israel, insomuch that he did his endeavour that none of them should escape or be left alive, except such as would worship the Image. Then fled many of the Israelites to the mount *Modiit*, and to *Jericho*, because of the law of *Polipus* and *Antiochus* his lord, having to their Governor the high Priest *Mattathias* son of *John*, otherwise called *Cesmenasse*. The Priest enjoyned them to fast, and punish themselves before the Lord

Lord with weeping sackcloth and ashes. And after this he saith unto them if ye will jeopard your lives for the holy Lord, why dye we like women? Let us go and fight with *Polipus*, and if we dye, we shall dye with honor: paradventure the Holy and blessed God will help us, and will not root out the remnant of Israel. To this counsel every man assembled, and made a covenant with him upon this thing. *Polipus* hearing this, gathered his forces together, and made towards them to destroy them, and what Israelite foever he found in his way, he slew him. *Mattathias* the Priest, and all the remnant of Israel, understanding that *Polipus* came against them, they went up the mount *Modiit* with their wives and children. Then put he himself and his sons in armor. He had five sons, *Judas* the eldest, the next *Zohanan*, the third *Zoachan*, the fourth *Schimeen*, the fift, *Eleazar*. All these were valiant men of war. When *Polipus* came to them, he craftily spake to *Mattathias*, saying: Thou art one of the chief men in Israel, and a man of honor and estimation. Come down therefore, and all that be with thee, worship the Image, and strive not against the King, that ye may live and not be destroyed. Thou shalt be their Prince also, if thou shalt be conformable. But the Priest in no wise would be seduced by him, but rather cursed and reviled him. *Mattathias* had an Altar at the foot of the hill, whereupon when he had offered sacrifice to the most blessed God: there came one of the wicked Israelites out of *Polipus* Camp, and killed

upon it a swine. This villain was young and lusty, but the Priest was old: yet when he saw what this lewd fellow had done, crying to his God to strengthen him, he challenged a combat between himself and the fellow. Which thing being liked both of the fellow, and of *Politus*, with his whole army: *Mattathias* came down with his drawn sword in his hand, and the fellow stood against him ready to receive him. But the Priest rushing upon him, by the assistance of his God, overcame him, cut off his head, and cast his carcass upon the Altar: whereat *Politus* and his whole Hoast were much astonished beholding one another. The Priest stood still by the Altar, crying, which of you will come to me man for man? Then *Politus* picked out a strong champion, the best of all his army, and brought him out of the arreis of his hoast, to teach him his lesson, how he should behave himself with the Priest. The Priest therefore drew toward the camp with his naked sword in his hand, as though he came to joyn with their champion: but leaving him, he turned his sword upon *Politus*, struck of his head, and fled to the hill. Then blowing their horns, and making a shout together, they rushed down upon the Grecians camp. But when the Grecians saw that their grand Captain was slain, they fled, *Chasmoname* and his sons with all Israel followed the chase; overthrew them, and made great slaughter.

This done, *Mattathias* the Priest went to Jerusalem, purifid the Temple, restored the worshipping of God, and commanded all that

that were born during the time of *Politus* to be circumcised, for by the means of his inhibition, they were uncircumcised. Thus being established, he sat upon the Throne of the Kiugdom, and drove the Greeks out of the Land of Israel. His kingdom endured one year, which was the 212. year from the building of the second House. After this he fell sick, and like to die, charged his sons to keep the observations of the Lord, and to walk in his wayes: also to play the men against the Grecians, for the Religion of the Lord. Then brought he forth *Judas* a tall man & a hardy, and placing him in the Sanctuary, took a horn of oyl, and poured it upon his head, whereat the Israelits clapped their hands, and gave a great shout, saying, God save the King, God save the King.

Soon after, *Judas* gathered an Army of Israel, and made an expedition against the Remnant of the Greeks that were left in the Holds of Israel, and whatsoever he took in hand, God gave it good successe. Notwithstanding, *Antiochus* sent against him a Puissant Army, under the leading of one Captain *Pelonius*, against whom *Judas* so warred, that the Grecians went to wrack, for he espied his time when they were destitute of victuals, and speedily set upon them, beat them down handsmooth, and approached to Captain *Pelonius*; slew the valiantest about him, yea, and him also. When *Antiochus* heard this, he was in a great rage: wherefore he chose out a most valiant Captain, called *Lysias*, and sent him against *Jerusalem*, with 1000. Horsemen, and Footmen without number. *Judas* having knowledge

knowledge thereof, commanded a Fast throughout all Israel for three dayes, and afterwards took Muster of all his Army, and made over them Captains of thousands, hundreds, fifties, and tens. These said to their souldiers, *Whoever is afraid, &c.* Whereupon many of the people returned home, yet there remained 7500. of such courage all, that one would not have run away for a hundred. *Lysias* divided his Hoast into three parts, committing them unto three Captains, *Nicanor, Bagris, and Ptolomy*: But after the Israelits had once given a great shout, the Lord beat down the Greeks, so that the Israelits destroyed nine thousand of their enemies, and spoiled the whole Hoast, and they that remained alive, took themselves to flight. The next day King *Judas* kept his Sabbath, together with all Israel in the Temple, for the battel was upon the sixth day. The morrow after, the Israelits returned to the spoil of those that were killed, and after to pursue other that were not able to resist: but they found none, for they were fled into *Astaroth Karnaum*.

During the time of these Wars, *Antiochus* invaded the Land of Persia, for they had moved War against him, and done injury, wherefore he fought against him: but having the overthrow at their hands, he returned to *Antiochia* with great shame, where also he found his Armies with another dis-honour and foil. Wherewith he was in such rage, that he gathered together all the valiantest and best Warriours in all *Grecia*, yea all that were able to bear weapons, swearing he would bring with him such

such an Army, that all the ground about Jerusalem should not suffice them to stand upon, whom he would have with him, even for his footmen only: And he set forward his Horsemen, with horses and wagons laden with all manner of munition for the Wars; as Bows, Shields, Targets, Swords, and Spears, Breastplates, and Morions, besides a great number of Elephants, and such, that twelve valiant men might fight upon one Elephant, the Elephants being to them as a fortresse. But King *Judas* taking heart to him, put his trust in his God, and joyned battel with him. At length when he with the power of Israel approached to the Elephants, they flew them down right, so that the Elephants roared, the Horses and all the beasts that drew the baggage and furniture, were very sore afraid. King *Antiochus* also, being mounted upon his Mare, and not able to sit her in her flight, was thrown down. His servants therefore finding him, took him up, and bare him a while upon their shoulders, and (being a corpulent and grosse man) they were not able to carry him further, but cast him down in the way. The Lord had plagued him also and his whole Host before with a dry scab, or rotten mattier, and with other most horrible diseases: therefore as he saw all these things, he confessed it to be the hand of God. Whereupon he made a vow, that if he escaped, he would circumcise himself, with all his souldiers, and would convert them to the worshipping of the God of Israel; but God heard him not. He fled therefore a foot as well as he might, and died by the way, through his greivous

grievous and sore diseases, and *Opiter* his son reigned in his stead. King *Judas* with all Israel, returned with great joy to the house of the Lord, offered sacrifice: and as they had laid wood upon the Altar, and the sacrifice upon that, they called unto the Lord, lovingly to accept their sacrifice, and in the mean space, fire came forth of the Altar by its own accord, consuming the sacrifice and the wood, the like never chanced unto them to this day. This miracle was wrought the 25. day of the moneth *Elul*, or *August*.

The King made an expedition also into *Arabia*, to war upon the people thereof, and made of them a great slaughter, brought them into subjection, and made them tributaries. In his return he set upon a great City of the Greeks, wan it, and razed it. After that, he made a road into Greece ten dayes journey, where came against him with a mighty Army the chief man in King *Opiter's* Realm, next his person: but *Judas* discomfited him and all his people. From whence he went to the City *Syphonia*, that was under the Romans, where came forth to meet him *Godolias* with a royal Present, informing him that they had ever born the Israelites good will, were their neighbours, and shewed them pleasures. The King examined the matter, and found their words true: so receiving their Presents, departed thence.

After this *Gorgorius* a Captain of the Romans, moved War with *Judas*, but *Judas* struck a battel with him, and destroyed his whole Army, so that none escaped.

Opiter

Opiter son of *Antiochus*, hearing what acts *Judas* did in all Countries round about: he mustred all his people, levyed a puissant Army, wherewith he came and besieged *Bethar*. Then cryed *Judas* and all Israel to their God with fasting and sacrifices. The night after, *Judas* divided his men into certain bands, commanding them to give the Grecians a *Camisado*, and to enter their Camp whiles it was dark: which they did, and slew very many of the best of the Grecians, about 4000. preparing nevertheless for the Field against the morrow, where also the Israelites did beat down many of the Greeks. In that Battel was slain *Eleazar* son of *Mattathias* the Kings brother. For when he espied one with a golden sword upon the Elephant, he thought him to be King *Opiter*, who had 20. Elephants in his Army; therefore he took heart to him, and beat down the souldiers of the Greeks on both sides were they never so strong, till he came to the Elephant. And because the Elephant was so high that he could not reach them that sat upon him, he thrust his sword into the belly of the beast, to overthrow the King, whereat the Elephant shrunk together and fell upon *Eleazar*, that he died there, for whose sake all Israel mourned, and made great lamentation.

But *Opiter* hearing this, straightway made suite to King *Judas* for peace, and a League to be made between them, which after *Judas* had consented unto, he returned home into Greece again, and by the way fell into the hands of his enemies that slew him,

After

After him succeeded *Demetrius*, his enemy, who was the cause of his death. There were at that time, certain evil disposed persons of the Jews, that served the King of the Grecians in his Wars, namely, one *Alkimus* who went to the King of the Greeks at that time lying at *Antiochia*, and stirred him to move War upon Israel, and King *Iudas*. By whose suggestion *Demetrius* sent against *Iudas* a Captain called *Nicanor*, with a strong Army. He now coming to Jerusalem, let *Iudas* understand that he bare him good will, and was desirous to make peace, and to enter into a League with him. Therefore as *Iudas* came forth accompanied with his brethren the sons of *Cbasmoname*, *Nicanor* met him in the way, imbraced him, and kissed him: after that, led him to his pavillion, and set him upon his pavillion, and set him upon his seat of Honour. King *Iudas* also after he returned from the Camp, made unto *Nicanor* a great feast, calling him and his Noble men with him into Jerusalem, where they eat and drank at the Kings Table. King *Iudas* was yet unmarried, wherefore *Nicanor* moved him to take a Wife, that he might have issue, and not loose his succession, whose counsel *Iudas* allowed.

This done, the lewd pickthank *Alkimus* declared to King *Demetrius* the League that *Nicanor* had made with King *Iudas*: whereat *Demetrius* being wroth, writ unto *Nicanor*, that he had intelligence of his traiterous practises. *Nicanor* was in Jerusalem when this Letter was delivered him. When *Iudas* heard of the contents of the Letter, he

he fled out of Jerusalem into Samaria, where he sounded a Trumpet, and gathered Israel together.

Nicanor upon these letters entred the House of the Lord to seek *Judas*, but he found him not. Then he examined the Priests, who sware they knew not what was become of him.

After he had now sought him in every corner throughout Jerusalem, and could not find him, in a fume he sware he would beat down the Temple: and gathering together all his Host, He made speed against *Judas*.

When he heard of *Nicanors* coming, he issued out of Samaria to met him, and after they had joyned battel, *Judas* slew of the Greeks to the number of eighteen thousand Horsemen, took *Nicanor* alive, and was intended to kill him. But *Nicanor* besought pardon of him, alledging that the King knew well enough, that he began not this battel with his good will, but lest he should transgresse the Commandment of the King his Master. Wherefore (saith he) I humbly beseech your Majesty not to kill me, and I will sweare unto you, that I will never bear Arms against you, nor annoy you any more.

Upon this the King made a League with him, and dismissed him. So he returned to the King his Master with shame enough. After this *Demetrius* died, and *Lysia* his son raigned in his stead; yet the wicked men ceased not, but moved against King *Lysia* to make a voyage in his own person, with a puissant Army against *Judas*: but having the overthrow

throw of King *Judas*, he fled unto *Ajdotum*, till he had strongly repaired again his Army. Then came he the second time upon *Judas*, in which conflict the Israelites were put to flight. King *Judas* notwithstanding, fled neither one way nor other, but called to his men, and exhorted them to return and stick to him, yet they would not obey him.

So he abod alone with his drawn sword in his hand, unto whom none of his enemies durst approach nigh, but with chariots and horsemen they environed him, and Archers shot at him, wounding him sore, till he fell down dead upon the ground, and they that were about him were taken alive. The time that he reigned over Israel was six years. Many of the Greeks Captains were slain also in that battel, and the King himself so wounded, that he was fain to get him into his Country to be cured of his wounds. After he had recovered his health, he returned again, came to Jerusalem, and to all the Cities of Israel, with the power of the Greeks, wherewith he so afflicted them at that time for the space of four moneths after the death of *Judas*, that the like tribulation was never seen in Israel. In the mean season, the Israelits resorted to *Ionathas* the son of *Mattathias*, and made him King in *Iuda*'s stead, and were sworn unto him. This *Ionathas* fought divers great battels against the Greeks, having the aid of one *Samnus* of the kindred of *Alexander* the first, who had made a League with *Ionathas*, and took his part against Grecia, wasted and spoiled it sore, till at length, the King of the Grecians slew *Ionathas* by a train.

His

His reign over Israel was six years.

Then was *Simeon* his brother King in his stead; against him came *Antiochus* the second, King of the Grecians came to war; but *Simeon* met him and laid first and an ambush to entrap the Greeks, and then ordered his battel in array against *Antiochus*. After that, he with his whole Host made a face, faining as they fled, and retired, till they perceived *Antiochus*, who pursued them, to be within their danger, then the ambush brake forth upon the Greeks, made a very great slaughter. After this, *Simeon* returned to Jerusalem with great joy.

Then sent *Ptolomee* King of Egypt, an Embassage to *Simeon* King of Israel, offering him his daughter in marriage. To this request when King *Simeon* had consented, *Ptolomee* came to Jerusalem, where was made him a great Feast, and they were allyed together. Whereupon *Antiochus* King of the Grecians writ to *Ptolomee* King of Egypt, priuily to murther *Simeon* King of Israel. Whom *Ptolomee* durst not but obey, for at that time the King of Egypt was in subjection to the Greeks. Therefore when *Simeon* came into Egypt to see his father in law *Ptolomee*, he was received with great feasting: but in the same time he had poison given, that he died thereof. Besides this also, his son which came with him, *Ptolomee* cast in prison. These things justly chanced unto *Simeon*, for that he had transgressed the word of the Lord, that forbade all alliance with the Gentiles. The time that he reigned over Israel, was eighteen years.

D

The



Then *John* his son reigned in his stead, who was called *Hircanus* in the Greek Tongue. The same *Ptolomy* king of Egypt invaded Israel with all the power that he could make. But *John* the son of *Simeon* met him, and the Lord overthrew *Ptolomy* with his whole Host, that they were slain of the Israelites, and pursued to the City *Dagon*, about which time the Israelites made trenches, and besieged it. Now within the Town they had the mother of king *Hircanus*, whom *Ptolomy* caused to be set upon the walls, and to be scourged with whips in the sight of her son. When *Hircanus* saw the great affliction of his mother, he would have raised his siege, and departed from *Ptolomy*. But his mother called unto him, and said, My dear son *John*, regard not my trouble, for all chastenings come from God. Proceed manfully with thy siege against this City, for it is in great distresse, and revenge me, thy father and brother murthered by *Ptolomy*. The king followed her advise, and manfully raised a Mount, from the which he battered the walls with Engines of Iron like Chariots, till they began to shake. Wherefore many of the souldiers of the Town fled, and their companies began to shatter, *Ptolomy* seeing this, commanded to afflict his mother yet more, and to increase her scourgings, until the entrails of *Hircanus* was moved, that he could not abide longer to see his mother so cruelly handled, but leave the siege, and let *Ptolomy* escape: who nevertheless killed his mother, and fled into Egypt.

In the fourth year of king *Hircanus* reign, *Pius* king

king of Greece came and besieged Jerusalem with a great power and strength, whom *Hircanus* was not able to meet and encounter withal in the field, but suffered himself to be closed up in the City. The king of the Grecians therefore raised great towers against the City, apart from the wall, digged a trench, and cast up a mount. Then planted they their Engins named Rams against the gates, so that the City was hard besieged: for they beat down one of the Turrets that stood upon the wall, whereat all Israel was afraid, and agreed together to issue out, and skirmish with them, whatsoever should come thereon, life or death. Which although *Hircanus* liked not, yet they did so, and slew many of their enemies, and put them also to flight that they were constrained to encamp themselves further off from Jerusalem. Then the Israelites came to the towers that the Greeks had builded, and razed them to the ground. Thus they issued out daily, skirmishing with *Pius*, until the Feast of the Tabernacles. Then sent *Hircanus* to *Pius*, desiring him that he would grant them Truce, and let them be at peace while the Feast lasted. His request *Pius* granted, and sent a fat Oxe to be offered to the God of Israel, covering his horns with beaten gold, and dressing him with fillets of christal, & other precious stones, clad also in a garment of Purple, and divers other precious cloaths. He sent moreover plate, both of silver, and gold, full of divers kinds of spices, all to be offered unto the Lord. When *Hircanus* saw this, he went out unto *Pius*, and after he had made peace with him,

he made him and his chief men of War a great Feast, and gave him a Present of III C. pound weight of Gold : He went also with *Pius* to aid him against the King of Persia, that at that time rebelled against him. But he tarried there not long, because the time of Pentecost was at hand. Wherefore *Hircanus* and the Host of Israel returned ; but *Pius* and his Army of the Grecians proceeded. Whom the king of the Persians met in the field, slew *Pius* himself, and vanquished the residue, that almost none remained. VVhereof when tydings came to *Hircanus* he was very glad, and returned to Jerusalem with peace and joy.

After this, *Hircanus* made many great Battels with the Nations about him, and had ever victory.

He also came to the Mount of *Corizim*, where he won a fort of the Sectaries and Samaritans, and razed the Temple that the Sectaries had there as their house of Sanctury, which they builded by the licence of *Alexander* the first king of the Greeks. He that built it was *Menasse* the Priest, brother to *Simeon* the just. But *Hircanus* the high Priest pulled it down two hundred years after that it was builded. From thence he went to the City of Samaria and besieged it. This was the mother City of the Samaritans, and Sectaries, which was brought to such distresse, by the long siege of *Hircanus* that they within were fain to eat the carcases of Dogs.

The feast of Propitiation then at hand, *Hircanus* made speed to Jerusalem to execute his office

at

at that feast, (for he was high Priest) appointed for Generals of his Army, *Aristobulus* his eldest son, and his second *Antigonus*.

In the mean seafon, they within the Town writ to the king of Greece, to come to succour them, which he did with a great power. But these two young men the kings sons, went to meet them with the strength of the Israelites, and gave them the overthrow, killing them up almost every one, to the number of twenty one thousand fighting men, and the rest fled.

That done, the young men returned to the siege of *Sartaria*. King *Hircanus* their father, had tidings of the coming of the Grecians against his sons, so that he perceived they should have the Grecians of the one side of them, and the Samaritans and Sectaries of the other : but he knew nothing what was hapned, for that victory chanced the ninth day of *Tisre*, or *September*. His heart therefore was careful for his sons, and for Israel ; notwithstanding he proceeded in his office according as the feast required : as he entred into the house of *Sanctum Sanctorum*, or the Most Holiest, to offer incense, and to call for mercy for his children and for his Army, he heard a voice speaking unto him : Never trouble thy mind with thy children, and with the Host of Israel, for yesterday the Lord of mercy heard them, and according to the greatness of his goodness, for thy Fathers sakes : Let thy heart therefore be right, and thy hands pure. So the King going out of the Sanctuary, declared it to the people. Whereupon the next

The Wars of the Jews.

day he sent post to Samaria and was assuredly certified again that this was true. Wherefore King *Hircanus* was magnified greatly of all Israel, for they knew that the blessed Lord accepted his doings, inspiring him with the holy Ghost, and increasing his kingdom and Priesthood. After this he took journey to Samaria, besieged it a whole year, and at length wan it, slew all also that bare life within. He razed the walls, the palace, and burnt up the City. He had wars also with the Romans, and the Arabians: and God prospered all that ever he took in hand. Shortly after, God gave him rest and quietnesse from all that dwelt about him, and from all his enemies, so that Israel rested boldly in peace and tranquility all his time.

On a time the King made a Feast to all the Sages of Israel, that they might make cheer with him. *And being pleasantly disposed, he said, I am your Scholler, and whatsoever I do, that do I by your Authority. Wherfore I pray you, if you see any fault in me, or if I do not as becometh me, tell me of it, that I might reform my evil way.* Then every man greatly extolled and commended him, saying; who is like unto thee, our Lord King, so worthy of the Kingdom & Priesthood, so notable in good works, whose works be done for the God of heaven, which hast also done us so much good in Israel? The King was well pleased with their answer, and rejoiced greatly. Yet was there one among them, an undiscreeet man, called *Elezaar*, who spake unadvisedly to the king. And it please your Majesty, it were sufficient for you to have the

Crown

Crown of the Kingdom, ye might leave the Crown of the Priesthood to the seed of *Aaron*, for as much as your mother was Captain in mount *Modit*. Incontinent the King was moved and sore displeased against the Sages: which certain of his servants that hated the Sages, and smelled somewhat of Sects, perceiving one of them, informed the King that whatsoever that undiscreet person had spoken, it was not without the advise of the Sages.

Wherupon the King demanded of the Sages, what law shall that man have that in despite of the King speaketh things to his reproach? They made answer, he is worthy to be whipt. Then said one of the Saducees, the matter is plain, that according to the minds of the Sages, and at their bidding, he upbraided thee, and therefore they would not award him to die. Whereat the King held his peace, and gave never a word to answer: so all the joy was turned into sadness. The next day at the commandment of the King, proclamation went to all the Cities in the Kings Dominions, that they should stand to the ordinance of *Sabbath* and *Bithus*: and whosoever should refuse to follow their Decrees, or would observe the Traditions of the Sages, and obey their will, should suffer death. This was *John* the high Priest, which had the Priesthood forty years, and in the end became a Saducee. Notwithstanding the Israelites obeyed not the kings commandment, but rather privily followed the ordinances of the Sages. The king himself and all his servants followed the Traditions of the Saducees, making Inquisition

for them that stuck to the constitutions of the Sages, and putting to death as many as he could & get knowledge of. By this means he drew much people of Israel into this opinion. The time that *Hircanus* ruled over Israel, was 31. years, and then he died.

After him reigned his son *Aristobulus*, for he had three sons, *Aristobulus*, *Antigonus*, and *Alexander*; This *Alexander* was hated of his Father, and banished out of his presence. He went therefore and made War upon Tyre and Sidon, subdued them, and compelled them to be circumcised.

Aristobulus regarded not the high Priest-hood, but set light by it, wherefore he would not execute the office thereof, but took the Kingdom up-on him, and set the Crown upon his head, and was called the great King. Besides this, he banished his mother, and *Alexander* her son, his younger brother, and would not suffer them to dwell in Jerusalem. But he loved his brother *Antigonus*, and made him Lieutenant General of all his Wars, setting him forward into the Wars against his enemies. Wherein the young man *Antigonus* had good fortune, and prospered in all things that he took in hand, and returned safe to Jerusalem, where he entred into the house of the Sanctuary to pray for his brother the King, which at that time was grievously sick: and also to acknowledge before the Lord God, his goodnessse and mercy towards him, in that he aided him against his enemies. Then came a certain wicked person unto the King, and informed

informed him with this tale: Thy brother (saith he) returning from the wars, inquired of thy health, and when it was told him thou wast sick, he said, I will go to him to day and rid him out of the world. When the King heard this, he was wroth toward the Sages, and commanded his brother to be apprehended, and carried to the place of *Starton*, there to be kept in prison, till he had made further inquisition of this matter. In the mean space the Queen, the Kings wife, commanded him to be put to death there, without knowledge of the Kings mind. But when the King heard that his brother was killed, he cryed out and wept bitterly, smiting his breast in such sort with his hand, that he swouned, and much blood issued out of his mouth. He reigned over Israel two years.

After him his brother *Alexander* reigned, who was also called, King *Janai*, being brought out of Prison, where his brother had put him, and made King of Israel. He was a mighty man, and valiant in all his wars against his enemies, prevailing against them. He had wars with the Philistines namely *As-sam* and *Ajcalon*, whom he put to the worse, and overcame them. This man refused not the Priest-hood, but was high Priest. It chanced on a time, when he stood at the Altar to offer sacrifice, one of the sages cast a *Cedar* tree on him, wherat he lifted up his right hand upon the Altar crying give me my sword. Then the Sages kneeled down before him, and sware they did t not of any contempt but rather (say they) that we thus sparing

ting before the Lord, would be merry upon the High solemn day. But the Kings servants answered roughly again, saying ; although ye play and rejoice , yet it is not the manner of the country to use any such despightfull custome with the King. The contention waxed hot against them, till at length the Sages spake evil of the King, casting in his teeth that he was an unhallowed and suspended person , and that his Grand-mother on the fathers side was a Captain in mount *Madiit*, whereby her seed was stained. The King was sore moved at that, insomuch that he commanded all the Sages to be slain. Therefore, wheresoever they found them, in the Sanctuary, or in the streets of Jerusalem, they killed them forthwith. Then the King commanded that every man should obey the governance and traditions of the Saducees. So in those daies had the Sages great tribulation, some fell on the sword, some fled away, and some tarried at home with great dishonor.

After these matters, the King made an expedition into *Arabia*, entred the country as far as the rock of the Wilderness, against *Hattam* King of *Arabia* and subdued his land. After that, he warred on *Medaba* and the whole Land of *Moab*, vanquished them, and bringing them under tribute, and so returned with honor to Jerusalem. When he had after this well bethought him of his doings, it repented him of his evil waies : wherefore he altered his mind and began to make much

of the Sages, submitting him to their ordinance, and esteemed their traditions.

There was at that time a kind of Sect that were called *Pharisees*, of whom such as had escaped, the King sent to call them home again, and when they came into his presence, he spake unto them words of comfort saying, My brethren, ye shall understand, that the thing which is once done, must needs be tearmed as it is, and cannot be revoked. And truth it is, you cannot excuse the reproach that ye did me , nor I cannot call again the blood that I have shed. Notwithstanding I confess my fault unto you, and have changed my indignation to love , praying you to put out of your heart all rancor and malice, lay away all your mourning and sorrowfulness of your minds, rejoicing in your reconciliation and atonement with me, and be of good cheer. But they made him answer : we will not lay away our hatred and enmity, for thou speakest but deceitfully, and we speak that is truth. Furthermore, thou hast killed our chief men and Elders, neither hast thou only done us this injury : but as *Hircanus* thy father began this mischief, so thou hast holden on and continued it. Wherefore this hatred between thee and us hath taken some root, neither can we leave our lamentation till thou dye, and God take vengeance on thee for our sakes. Then shall we rejoice when we see vengeance. So they departed from his presence, neither did the King give them any answer at all. But when they saw the King to be

be incensed against them, and by that means the matter might redound to their own harm, after consultation had, they went to the King of Greece, whose name was *Demetrius*, shewed him what *Hircanus* and *Alexander* his son had don to the Pharisees, and all the Israelites that bare them good will, and followed their traditions, and how they also hated *Alexander*, for the mischief that he had wrought them, so that if any man will come and revenge the malice of *Alexander*, they would be ready to aid him. *Demetrius* followed their advice, and assembling together all his people, to the number of 400000. horsemen, and footmen without number, he took his journey, and encamped against *Sichem*.

The King *Alexander* raised six thousand horsemen to aid him. But the King of the Grecians writ privily to the Antients of the Sectaries, that they should not aid *Alexander*; to the souldiers also that *Alexander* had hired, he sent rewards, gold and silver, that they returned home to their country, and aided not *Alexander*, whereupon he was not able to withstand *Demetrius*. Therefore hearing that *Demetrius* was removed from *Sichem* toward Jerusalem, intending to take him in the City, he fled by night with a few of his men to the mountains, and lurked there.

When the men of Israel that were in *Judea*, heard that the King was fled out of Jerusalem, and that the City was in fear to come into the hands of the Grecians: they gathered themselves together, and stood for their lives, as though all had been

been one man, to the number of ten thousand and set upon *Demetrius* Camp, killed all his best men of war, and spoiled all his Host, that he fled from them, and came home into his Country with great dishonor.

This done, the King took heart to him, and returned to his Kingdom, but the Pharisees fled to *Bethshemes*, fortifying themselves against the King, who having intelligence thereof, gathered an Army and went against them, won the City, and took 800. of the chiefest Pharisees, bound them in chains, and brought them to Jerusalem.

Then banqueted he all his servants upon the roof of his Pallace in a high place, where his learned Peers did eat and drink, till they were drunk. And in his merry mood he commanded those eight hundred Pharisees prisoners to be fetcht forth, and to be hanged every man of them upon gallowses before him, at which sight he drunk and laughed heartily.

After this he fell sick in the four and twentieth year of his Reign, of a grievous disease, a Quar-tain Ague, that held him three years; and for all this he shrunk not nor letted to go to the war to encounter and fight with his enemies, what nation soever they were round about him, as though he had been a whole man.

In the 27. year of his Reign, which was the third of his sicknes, he made an expedition into the Land of *Moab*, against a certain City called *Rabaga*, to get it by force. At which time he was very sick and weak; wherefore his wife *Alexandra* the

the Queen went with him, fearing least he should dye by the way. And as he encamped himself against the City, and urged it sore with assaults, his sickness increased upon him more and more. Wherefore his wife, perceiving that he was like to dye, wept bitterly for him, and said; to whom shall I be so bold as to shew my face when thou art once dead, seeing thou hast wrought such mischief against the Pharisees, whom all the Land favoureth, and following their traditions, obey their instructions? if they shall be disposed to revenge themselves upon me and thy young children, they shall have aid of all that dwell in the Land. The King answered, Weep not, nor shew any resemblance of pensiveness: I will tell thee what thou shalt do, and if thou wilt follow my counsell, thou shalt prosper and Raign, thou and thy children as thou wouldest desire; put case I dye, there is no man in the world need know thereof: tell thou every man therefore that ask for me that I am sick, and will not that any man shall come at me. In the mean while anoint and season me with balms fight with courage against this City, till thou win it, and then return to Jerusalem with joy: and beware thou put on no mourning apparrell, nor weep, but bring me unto Jerusalem, and lay me on a bed like a sick man, and after call together the chief of the Pharisees, bring them where I am, and speak unto them gently in this sort: *Alexander* hath been ever your enemy, I know it very well: wherefore take him if ye list, and cast him into the fire, or to the dogs, or bury him it shall

shall be at your choise: I know well they are pitiful men, and so full of mercy, that they will bury me honorably, and appoint some one of my sons whom they like best to be King. The Queen did therefore as she was instructed of the King. And when she had won *Rabaga*, she joyfully returned to *Jerusalem*: after that gathered together the elders of the Pharisees, and spake to them as the King had advised her. The Pharisees hearing that the King was dead, and that his body was in their hands to do withall what they list, they answered the Queen, God forbid, we should do this unto our Lord, the anointed of God: He was the King and high Priest; what though he were a sinner, yet his death shall be an expiation for all his iniquities. Therefore we will bewail him, and mourn for him, yea, we will carry his coffin our selves on our necks, and bury him as it becometh a Kings Majesty, and so they did. The time that he had raigned was xxvii. years; after him raigned his wife *Alexandra* in his stead; for the Pharisees after they had finished the seventh day of the morning, they committed the Kingdom unto her. She had two sons by the King: the Elder was called *Hircanus*, the other *Aristobulus*. *Hircanus* was a just man and a righteous, but *Aristobulus* was a Warriour and a man of courage; besides that of a familiar and loving countenance. He favoured also the learned men and followed their instruction. But *Hircanus* his elder brother, loved the Pharisees. On a time therefore when the Queen sat in the throne of her Kingdom, she cal'd the antients of

of the *Pharisees* before her, honored them, and commanded to release and set at liberty all such *Pharisees* as the King her husband, and her father in Law had cast in prison, and taking the *Pharisees* by the hands she commanded all *Israel* to obey their ordinances. Then made she *Hircanus* her son high Priest, and *Aristobulus* Lieutenant of the Wars.

She sent also to all the Lands that her husband and father in Law had subdued, and demanded the noble mens sons for pledges, which she kept in *Jerusalem*. So the Lord gave to the Queen quietness from all that were under her subjection. She gave also the *Pharisees* authority over the learned sort, putting them in their hands to order at their will.

Whereupon straight way they found one *Dogrus*, a great man amongst the learned sort, whom they slew, and much people besides of the Ancients of that Sect, so that the Sectaries were in great distress. They gathered themselves together therefore, and came to *Aristobulus* the Lieutenant of the wars, and with him they came to the Queen, saying unto her: Thou knowest the enmity that is between us and the *Pharisees*, which hate thy husband and father in law, yea, and thy children also. We were his men of war that went with him in all his affairs, aided him, now thou hast given us into their hands to be murthered and banished out of the Land: What will *Hartam* King of *Arabia* do, when he heareth this, that we shall forsake thee? He will come and revenge him of all

all the battel that thy husband fought against him. Yea, the *Pharisees* will take his part, and deliver thee and thy children into his hands, that there shall not be left unto *Hircanus* the King, and his Son *Alexander* thy husband, any name or remnant at all. The Queen gave them no word of answer; whereat *Aristobulus* was angry, and letted not to utter it to his mothers face, but she would not hear him. Wherefore *Aristobulus* counselled the Sectaries to go their waies, and depart out of *Jerusalem*, to choose them Cities in the land of *Juda*, where they might dwell with their honor, and not to suffer themselves to be slain under the *Pharisees* hands. Wherefore departing from *Jerusalem*, they dwelt in the Cities of *Juda*: Not long after this, it fortuned the Queen fell sore sick, that she was like to dye, whereof when *Aristobulus* heard, he feared least the *Pharisees* would make his brother *Hircanus* King, and at length apprehends him, wherefore he fled away by night to the City of the *Saducees* to be their head, and make war upon his brother if he should presume to Raign. He came therefore to the Prince of the *Saducees* called *Galutius*, who was a good man of war. And after he had gathered a strong army of the *Saducees*, his mother the Queen sent unto him that he should return unto her, which he would not do, but rather went to war with the nations that dwelt about him, where he won twenty Cities, and got him great renown thereby.

Now as the Queen his mother waxed sicker and sicker, the chief *Pharisees* came unto her,

with her Son *Hircanus*, weeping before her, and saying, how they were afraid of her son *Aristobulus*, who if he should come into *Jerusalem* and take it, he would deliver them up into the hands of the Saducees. Unto whom she answered, I am as you see at the point of death, not able to talk much with you: there is here in my house great treasure, that my husband and my father gathered, and their parents, Kings of the posterity of *Chasmonay*, take that to you, and make my son *Hircanus* King over you. If *Aristobulus* will disturb him, and make war against him, ye may leavy men of war therewith, and succour him as you think good. And even with this she fainted and dyed, and was buried amongst her people, after she had reigned nine years over *Israel*. The Pharisees therefore and Priests, with all the inhabitants of *Jerusalem*, made *Hircanus* her son King in her stead.

Aristobulus hearing tidings of these things, assembled his Army and came toward *Jerusalem*, to fight against his brother. But *Hircanus* met him, and encountered with him nigh unto Jordan *Jericho*. The Saducees of *Aristobulus* host were good men of war, and too strong for the Pharisees: wherefore *Hircanus* and the Pharisees, had the overthrow at *Aristobulus* and the Saducees hands, who with this victory proceeded forth to *Jerusalem*, besiege it, and brought it to great distress. Wherefore the Priests and the Ancient of the people consulted together, and came forth to *Aristobulus*, fell prostrate on the earth before him,

and

and besought him, that he would not scatter abroad the inhabitants of the Lord. He condescended unto their desires, upon these conditions; that he should enter into *Jerusalem* with them and be King, and his Brother *Hircanus* should be High Priest; whereupon they agreed. Then as *Aristobulus* entered into *Jerusalem*, his brother came out of the Sanctuary to meet him, and with embracing he kissed him. So *Aristobulus* was King, and *Hircanus* executed the office of the High Priest; The Lord also gave *Israel* rest and peace for a while.

But afterward the Lord sent an evill spirit among them, which was the cause of translating the Kingdom from the stock of *Chasmonay*, and of the destruction of his posterity, for the sin of *Hircanus* the great, and the sin of *Alexander* his Son, in that they shed so much innocent blood, and drew *Israel* from the obedience of the Prophets, unto the lies and trifles of the Saducees. For thus it chanced.

The Saducees beat into *Aristobulus* head, that as long as his Brother *Hircanus* lived, he nor his Kingdom could never be established. Whereupon *Aristobulus* devised how to make away *Hircanus*: which thing a certain man called *Antipater* was aware of, a man of most power in all *Israel*, and thereto also a wise, expert, and learned in all wisdom; both in the laws, and in the knowledge of the Greek; just of his word, and prudent in any strange or new matters chanced. His off-spring was not out of the Children of *Israel*, but of those Romans which chanced to be vanquished; and

become subject under the dominion of the *Israelites*, being but strangers, and of no Noble house in *Isracl*. He had foure Sonnes, *Joseph* the Eldest, the next *Pasibus*, the third *Herod*, and the fourth *Pheroras*; these had also a sister called *Salamith*.

Antipater favoured *Hircanus* so entirely for his justice, and uprightness sake, that he opened unto him his brother *Aristobulus*, and the Saduces intent, giving him counsell to flye to *Hartam*, King of *Arabia*: but *Antipater* himself went before to break the matter to *Hartam*, of whose coming *Hartam* was very glad. Then *Antipater* declared to him how *Harcanus* was in mind to flye unto him, because of *Aristobulus* his Brother: If thou wilt help him (saith he) and lend him speedy aid, thou shalt easily set *Aristobulus* beside the Kingdom; for all *Israel* is inclined to *Hircanus*, and favour not *Aristobulus*: *Hartam* answered, I am afraid of the *Jews*, and their craftines; *Alexander* his Father put me thicke to the foil in battel by his subtility, and took my dominions from me.

Then *Antipater* swore unto him, He shall be (saith he) thy true and trusty friend, to do whatsoever thy heart desireth. Thus *Hartam* was perswaded, and they made a league together. Then *Antipater* turned to *Jerusalem*, caused *Hircanus* to flye in the night; and they both went together to the King of *Arabia*, who much rejoiced at *Hircanus* coming, and received him honorably. When they came together to intreat of the league,

league, *Hartam* demanded restitution of such Cities as *Hircanus* Father had taken from him, to whom *Hircanus* consented in all things. Wherefore *Hartam* raised all the people of *Arabia*, and led them to *Jerusalem* to war upon't. To *Hircanus* also came all the men of *Juda*, save only they that dwelt at *Jerusalem*: so betwixt them they beset the City round about. It fortuned that in the solemnity of the Pa seover, they could not have their service of the solemnity in the holy place, because of the wars; whereupon a certain just and perfect man of the Town, called *Honyauriga*, brake out privily into the Camp of *Hircanus*, and *Antipater* his counseller, and besought them with much prayer and tears, that they would grant a truce unto *Jerusalem*, while the feast of sweet bread lasted, that they might execute the service of solemnity in the Holy place; To whom *Hircanus* said, Thou art a just man, and often when thou hast prayed, the Lord hath heard thee, pray now therefore unto the Lord, to deliver *Aristobulus* into our hands, and that *Israel* may rest: *Honyauriga* answered, Am I a God? or able to remove battels that be stirred up for many mens iniquities? Thus when he seemed to be unwilling to pray, *Hircanus* men compeled him, drawing their swords, and saying, if thou wilt not pray, thou shalt dye for it. Therefore as he saw his life in jeopardy, he cryed unto the Lord; O Lord everlastinge, which hast chosen thy people *Israel* out of all people, and hast set thy Name in his house, may it please thy Majesty to plant among the children of Is-

rael friendship and brotherhood ; take away from among them this hatred which is risen of nothing, and let not the one of these factions , prevail against the other, seeing they all be thy Servants, and children of thy Covenant. When the servants of *Hircanus* heard him say so, they ran upon him with their swords, and killed him : But God deferred not his vengeance, for he struck the host, as well of the *Arabians*, as of *Hircanus*, with a grievous pestilence.

C H A P. II.

AT the same time came from *Rome* a famous Captain called *Pompeius* to war against the country of *Armenia*: This *Pompeius* sent one of his chief men to *Damasco*, of whom, as *Aristobulus* (thus besieged) had heard, and that an Army of the *Romans* was come to *Damasco*, he sent him a present of four hundred pound weight in gold, desiring him to remove the Army of the *Arabians* from him, and to raise the siege.

In thole daies all the world obeyed the *Romans*. That Captain therefore writ unto *Hartam* King of *Arabia* in this wise : Depart from *Jerusalem*, if not, thou shalt understand, thou hast broke thy league with the Senate of *Rome*, and the whole Army of the *Romans* shall shortly invade thy Land. *Hartam* on the sight of this letter, raised his siege, and departed from *Jerusalem*. *Hircanus* also

and *Antipater* departed with shame and reproach.

Aristobulus upon that gathered a power, and pursued after them, gave the *Arabians* and *Israelites* that took *Hircanus* part a great overthrow and after returned to *Jerusalem* with much joy.

Shortly after *Pompeius* came to *Damasco*, where *Aristobulus* presented him with a Vine of gold, marvellous artificially wrought. The roots of the Vine, leaves, clusters, and Grapes that were upon it were pure gold, the weight whereof was five hundred pound. *Pompeius* was very glad thereof, and sent it to *Rome* to the Consul. And the whole bench of the Senate, which was of the number of three hundred and twenty Senators, wondered at the cunning and wit of him that made it: and with great joy they bare it into the Temple of their gods, placing it in the presence of the great Idol *Jupiter*, so called after the planet *Jupiter*.

Pompeius writ his Letters to *Aristobulus*, with great thanks and commendation for the same, assuring him, how both he and the whole Senate favoured him, and that he should have a friend of him to speak in his cause as long as he lived; *Hircanus* hearing of this, was clean dashed, and in despair. But *Antipater* comforted him saying, let not the friendship that is betwixt *Pompeius* and thy brother dismay thee : I will go to him and make him thy friend. Upon that he went to *Pompeius*, and persuaded his mind to hate *Aristobulus*, and to favour *Hircanus*, informing him thus ; If

thou (saith he) defend *Hircanus*, all *Israel* will be content to be under thy protection, for they love him every man; but if thou defend *Aristobulus*, the people will not obey thee, for they hate him. *Pompeius* charged him that no man should be made privy to their communication; For I (quoth he) will send for *Aristobulus* to come to me to *Damasco*, and then I will cause to be laid hands upon him, and deliver him bound to his brother, restoring the Kingdom to him. *Aristobulus* upon the sight of *Pompeius* letters relorted unto him: *Hircanus* also came from the rock of the wilderness; and as they appeared together before *Pompeius*, *Antipater* desired him that he would do justice betwixt *Hircanus* the King, and *Aristobulus* his brother, that rebelled against him, and took his Kingdom from him without cause, whose sayings, a thousand of the Elders of *Israel* stood up and witnessed to be true: *Aristobulus* answered, I never strove with him for the Kingdom, until such time as I saw all these that made *Hircanus* King, to run in great obloquie, and to sustain much reproach, because he was so feeble a person, and of no great wit, nor sought much the Kingdom: yea, till all nations that were about him, whose Dominions our progenitours conquered, began now to despise him, to pass little for offending him, to deny him tribute for his simplicite and mopeishness, with lack of courage.

When *Aristobulus* had said, there stood up a great multitude of goodly and beautifull young men, apparrelled in cloth of *Hyacinth* and purple, with mighty targets upon them, & other ornaments

of

of gold, chrystral, and precious stones, affirming with one accord, that *Aristobulus* said the truth: namely, that *Hircanus* was not favoured by the kingdom. At which *Pompeius* marvelled, saying; Happy is this people having so many goodly men, true in their words, and wise: Happy also were the Senate of Rome, if they could bring to passe, that this great Nation might be under their Governance. So he took his journey to Jerusalem with *Hircanus* and *Aristobulus*. But after *Aristobulus* perceived that *Pompeius* stood not to the promise he made him at the beginning or the Vine, he set light by him, and fled from him to *Alexandria* in Egypt, whither *Pompeius* followed with his Host and besieged *Alexandria*. From thence *Aristobulus* fled again to Jerusalem, and *Pompeius* pursued him also thither, writing to *Aristobulus* a letter of Truce and pardon. So *Aristobulus* came forth unto him, and *Pompeius* did him at that time no harm, but demanded to be given unto him all the vessels of the House of the Lord, which *Aristobulus* refused to do; *Pompeius* in a rage, caused to lay him fast in heavy iron chains, and assaulted Jerusalem, battering the walls very sore, till they of the town issued out against him, and slew of his Host twelve thousand men.

After this had the Israelites civil Wars within Jerusalem, because the siege was grevious unto them, for they were cdivided into Factions: one part said, let us open the Gates to *Pompeius*, and let him in, that we may submit our selves under his protection. The other said, Let us fight against

against him unto death. But much people disliked that, so that that side prevailed that would yield. Wherefore *Pompeius* entered the Town, and the House of the Sanctuary, killed much people of the Priests, and the people of the Land made *Hircanus* King of Israel the second time, and *Antipater* his Counsellor. Moreover, he set one *Securus* a Roman in the Country, to receive the tribute & departed, leading *Aristobulus* with him bound in iron. And because he took his journey toward *Arabia*, *Hircanus* and *Antipater* went with him to conduct him.

Aristobulus thus being prisoner, and his two sons with him, it fortuned that one of them (called *Alexander*) escaped: and having intelligence, that *Hircanus* and his Counsellour were gone out of Jerusalem, he came thither and rebelled against *Hircanus*, made up the breaches of the wall that *Pompeius* had battered: yea the Israelites resorted unto him, and made him King in *Hircanus* place. Whereupon he gathered an Army, and went forth to meet with *Hircanus* as he came homeward from *Pompeius*, where he gave *Hircanus* the overthrow, and *Securus* the receiver of the tribute fled and escaped.

Then *Alexander* returned to Jerusalem, from whence shortly after, *Gabianus* a Roman with a strong Army compelled him to flee to *Alexandria*. And being in the same place besieged also of *Gabianus*, his Mother *Aristobulus* wife, went forth to *Gabianus* weeping, and besought him that he would not destroy her Son: for whose sake he did *Alexander* no harm.

Gabianus

Gabianus therefore having gotten all the Land of *Judea*, made *Hircanus* King of Jerusalem now the third time: who set Roman Captains and Rulers in *Jericho*, and in *Zephori*, and through all the Land of Israel.

It fortuned after this, that *Aristobulus* got out of prison at *Rome*, and came into Israel; to whom on every side resorted men in such sort, that he had a puissant Host of Israel. Whereof when he had taken Muster, he chose out eight thousand of the best, and with them went against *Gabianus*, where was a sore Battel fought between them, till the best of *Aristobulus* men were slain, and only one thousand left, wherewith he fled to the Mountains. But the Romans followed the chase, and slew them every man. Yet *Aristobulus* would not yeild, but fought alone, although his Helmet was broken, till he had divers sore wounds in his head: and then fell he to the ground, and the Romans took him yet alive, brought him to *Gabianus* who comforted him, commanding his Surgeons to heal him, and after sent him to the Consul and Senate of Rome, where he was put in prison yet once again. And this, the Senate taking pity of *Aristobulus* wife, which was reported to be a very wise woman, released her two sons out of Prison, and set them at liberty. *Alexander*, the one of those, could not be content, but rebelled once again against *Hircanus*, and the Romans Governors. For he gathered together much people of Israel, encountered with one of the Romans Governors that *Gabianus* had appointed, and gave

gave him the overthrow : but proceeding further to fight with *Gabinius*, had the worse, and many of the Israelites were slain, yet he escaped and fled. This done, *Gabinius* came to Jerusalem, and renewed the kingdom of *Israel* to *Hircanus* the fourth time.

About this time one of the Senators Wives at *Rome* conceived a child, and died in the birth and travel thereof: They therefore that were about her, straight-way ript her, and got the child out alive, whom they named *Julius*, and because his mother was cut, they called him *Cæsar*. This child growing to great towardnesse, and coming to mans estate, the Consul and Senate sent him into the Wars, and whatsoever he did, he had good fortune, and prosperous successe. He deprived the *Grecians* of the Empire and Dominion, translating it to the *Romans*: Many Provinces also besides that, he did subdue, and returning to *Rome* with a power, attempted to get the Dominion, and sole power over them. But they had made solemn statutes in the time of their progenitors, never to suffer any King among them, or any man to have perpetual rule over them; wherefore they w^{ld} not make *Julius* king: Upon this rose amongst them great and mortal Wars, so that *Julius* slew a great many of them, and without number. When *Pompeius* understood that *Cæsar* reigned at *Rome*, and had killed the Consul, and Senate, with all the Nobility of *Rome*, he gathered together his whole Army out of *Arabia*, and made toward him. *Julius* having intelligence of his coming

coming against him, sent for *Aristobulus* out of prison, spake friendly unto him, gave him a power, and made him grand Captain thereof, bidding him to go and encounter with *Pompeius*: Indeed his Army was a strong Army, and he himself a King of no small prowess, and valiantnesse. *Pompeius* hearing that *Aristobulus* came against him, was sore afraid of his valiantnesse, and of his Host; wherefore he sent to the inhabitants of *Jerusalem* that were under his obedience, that they should present *Aristobulus* with some gift, whereby they might deceive him, and poison him. The Inhabitants of *Jerusalem* at his request, sent unto *Aristobulus* a present, by certain Noble men, whereat *Aristobulus* was right joyful, and did eat and banquet with them, till he was overcome with drink, then they poisoned him, and he died: The time that he reigned over *Israel* was four years, and six moneths. He was a good man of War, hardy in fight, and a man of amiable countenance.

Pompeius receiving tidings of his death, the more gladder proceeded toward *Rome* to besiege it: But *Julius* met him in the way, and destroyed him and his Host, whereby the Empire was established unto *Julius*: He after this, sent Presents to the King of *Syria*, and into *Egypt*, by his Captains, to allure them to his friendship: *Antipater* advised *Hircanus* to aid *Julius*, if perchance he might win his favour, which *Hircanus* did: and *Antipater* was Captain of the Host, who played the man, and found such favour with *Julius*, that he

he made him Lieutenant of his wars ; and after he had fought sundry and great Battels, he returned to *Jerusalem* with great honour, and by the way prospered much more. *Hircanus* after this, made *Phasaelus*, *Antipater's* son, Governor of *Jerusalem*, and *Herod* his third son President of *Galilee*. There was a certain young man at that time in *Jerusalem* called *Hizkias*, a valiant man of war, to whom adhered all such as were in any distresse, and he became their Captain. These went and ranged about in *Syria*, roving and murderring in such sort, that the *Syrians* were weary of their lives, for fear of them. Wherefore the King of *Syria* sent unto *Herod* Ruler of *Galilee*, desiring him to kill that *Hizkias* and his complices : whereupon *Herod* prepared himself, and went to meet with *Hizkias* as he returned from the spoil of *Syria*, came upon him unawares and slew him and his men. Whereupon when the King of *Syria* was certified, he sent a noble reward unto *Herod*, of Silver, Gold, and precious Stones; by which, and by like means, he became very famous. The Noble men of *Juda* made their complaint unto *Hircanus* upon *Antipater*, and his sons, for their sore oppressing the Land of *Juda*, desiring that *Herod* might be summoned from *Galilee*, to appear in judgement and answer with other for the killing of *Hizkias*. The King therefore sent for him, and he upon that came to *Ierusalem*, appeared before the Judges, princely apparelled, with a guilt sword girt about him, whose pride an antient man (called *Samai*) blamed, and reprehended also his stout heart,

but

but he would not give ear unto him, nor yet regard the Judges. When *Hircanus* perceived that the Judges had almost determined to give judgement against the young man, and to make him away, he took pity on him, and said, We will not give sentence to day, to morrow is a new day, and by that means delivered him out of their hands : *Herod* knew not afore that it was a matter of life and death, that night therefore he fled to the King of *Syria*, declaring all what had hapned unto him. The King of *Syria* let him have a strong Army, and came with him himself, purposing to besiege *Jerusalem* : But his Father *Antipater*, and his eldest brother *Phasaelus*, came forth unto him, and rebuked him, saying ; Is this the reward that thou renderest unto King *Hircanus*, that took pity on thee, and would not have thy blood shed ? Therefore they willed him to depart from *Jerusalem*, unto whom he condescended, after he had once let the Inhabitants of *Jerusalem* know what he could, and had shewed them his power. *Julius* Emperour of *Rome*, about that time (as he was worshipping in the house of his God) was murthered by the conspiration of certain of them which had served *Pompeius* that was slain, as is afore mentioned : The name of one of them that killed him was *Cassius*, of the Country of *Macedonia*, who fled thither, being afraid to tarry at *Rome* : this *Cassius* had great dominions in *Macedonia*. *Antipater* also of whom we spake, was a great scourge to the Noblemen of *Juda*, and a great d^rial lover man than was *Hircanus* himself : yea, *Hircanus* could do

do nothing in comparison of him, for he had no rule himself, but *Antipater* and his Sons bare all the sway throughout all the Realm: Moreover, *Antipater* was in great estimation with all the Kings of that time. And forasmuch as he so sore oppressed the *Jews*, they therefore hated him, and conspired to kill him.

There was a man in great authority about *Hircanus*, named *Malchias*, by whose means they wrought this matter. He corrupted the Kings Butler with rewards, to put poison in *Antipaters* cup, which as soon as he had drunk, he died. These things his sons *Phasellus* and *Herod* dissembled and winked at, as though they knew nothing. Notwithstanding they privily writ unto *Cassius* that reigned in *Macedonia*, certifying him of this deed. Soon after came *Cassius* to *Tyre*, from whence he sent Messengers to *Hircanus* to come unto him, who came, and with him *Malchias*, *Phasellus*, and *Herod*: *Cassius* entertaining them all in his lodging, willed his men, that whatsoever *Herod* bad them, they should do it. *Herod* willed them to kill *Malchias*, they slew him therefore, sitting hard by *Hircanus* side, *Hircanus* demanded of the sons of *Antipater* the cause hereof: who answered, Is it not manifest that King *Cassius* servants slew him, and we know not why? Therefore *Hircanus* stood in fear of *Phasellus* and *Herod*, being certain that this was their deed. Wherefore he said unto them, this *Malchias* was worthy of such a death, for he was a crafty man, and an Usurer.

These things done, *Octavius Augustus* brothers son

son unto *Julius* that was murthered came to Rome: and the people of Rome made him their Emperour. He had a fellow in office named *Marcus Antonius* his Uncle. *Octavianus* therefore seeing to the Government of Rome, sent *Marcus Antonius* to war upon *Cassius*, and to revenge *Julius* death. Unto him *Hircanus* sent a Present, a Crown of Gold, in which were set sundry precious Stones, praying him to strengthen his Kingdom in his hands, and to be a means of a League to be made between *Octavians Augustus*, King of Kings, and him; as there was between him and *Julius*, which *Antonius* granted. About that time *Antigonus* son of *Aristobulus* writ to *Pagurus* King of the Persians, to aid him against *Hircanus*, to remove him, and to restore the Kingdom to himself, promising to give him for his travelt, five hundred pound weight of Gold, and an hundred Israelitish Virgins. So *Pagurus* gathered an Host against Israel, and *Antigonus* departed out of Jerusalem with much people of Israel that took his part, and joyned themselves to *Pagurus*.

These came to Jerusalem, besieged it, fought many skirmishes, and gave many great assaults unto it, till at length they undermined the City; then took they *Hircanus*, and slew *Phasellus*. And to the intent *Hircanus* might be clean removed from the Priesthood, *Antigonus* that had deprived him of the Kingdom, cut off (besides that) one of his ears. But *Herod* escaped and fled to *Augustus*, Emperour of Rome.

Pagurus therefore having made *Antigonus* King

of Jerusalem, returned home into Persia, carrying *Hircanus* as prisoner with him. But *Augustus* appointed *Herod* to be King over all *Iuda*, giving to him a very strong Army of the Romans to obtain it withal. In the way thither, *Herod* met with *Alexandra*, *Hircanus* daughter, and *Marimi* her daughter, that she had by *Alexander* son of *Aristobulus*, and brought them again into the Land of Israel, where he took *Marimi* to wife, and solemnized the Marriage with her in the Mount of *Galilee*, for there the chief of all Israel dwelt, with whom he took peace. *Marcus Antonius* companion in Office with *Oetavian Augustus*, about that time made a voyage through all the West Countries, to subdue them to the *Romans*, together with *Egypt*, *Damasco*, and *Syria*. *Herod* accompanied to the flood of *Euphrates*, and helped him not a little. For the *Arabians* lay in wait for him in the way, and intercepted all that would aid *Marcus Antonius*. *Herod* met with them and vanquished them. Wherefore *Antonius* was very glad of *Herod's* valiantness, and brought him again to Israel, together with *Cassius* his Captain and Lieutenant of the wars, having also his Letters to all the Captains of *Syria*, this tenor. *Ye shall understand that our lord and Master Octavian Augustus, King of Kings hath appointed Herod the son of Antipater, to be King of all the Land of Juda.* Therefore as soon as these Letters come unto you, ye shall with speed aid him, No man shall be excused: all that can bear Arms shall go with him to Jerusalem, to vanquish *Antigonus* the King's adversary: who so refuseth to go with him, it shall be

be lawful for the warriours to slay him forthwith. I *Marcus Antonius* have sworn by my sword I will not after this what I have said. When the Captains of *Syria* had read this, they resorted wholly to *Herod*, so that his Host was wonderfully increased. *Antigonus* hearing of this, sent one *Pompeius* Lieutenant of his wars, against them who fought a sore Battle with them, that much people were slain on both sides. *Jacob* King *Herod's* brother was slain in that Battle. Notwithstanding, at the length *Antigonus* Host went to the worit, and had the overthrow.

So *Herod* and *Cassius* proceeded to Jerusalem, and besieged it in the third year after *Herod* was made king of Israel. And when they had battered down a piece of the wall, *Cassius* with the *Romans* entred into the Town, and made a great slaughter in Jerusalem. They entred also into the *Sanctum Sanctorum*, but *Herod* and his men leapt between it and them, and stood with their drawn swords in the Temple door, to withstand their enterprises. *Herod* was also displeased with *Cassius* for his cruelty, and said, If ye will destroy all the inhabitants of the City, upon whom shall I reign in the kingdom that *Augustus* hath given me? Wherefore straight-way *Cassius* caused proclamation to be made through all his Host, that no man, upon pain of death should kill one Israelite more. This done, *Herod* apprehended *Antigonus*, and delivered him bound to *Cassius*. He rewarded also *Cassius* Souldiers both with Gold and Silver. Then *Cassius* offered a Present unto

the Lord, a Crown of Gold, for he was sore afraid of Gods displeasure, because he had fought against the holy City. That done, he took his journey, and returned into Egypt, and *Antigonus* as prisoner with him. Thither sent *Herod* unto him a royal reward, to make away *Antigonus*, and to murder him, fearing least he should make claim unto the Kingdom again; Whereunto *Cassius* consented, and slew *Antigonus*.

CHAP. III.

THUS was the kingdom surely established to *Herod*. Then made he wars upon all the Nations that were about him, constraining them to become tributaries, by which means he grew to such power, as never any of his Predecessours were to be compared unto him. After all this, *Pagurus* king of Persia released out of prison, *Hircanus* son of *Alexander*, and promoted him to be head of all the Israelites that were fled into the Land of *Sennaar*, and into the Dominion of the Persians, and he became their King. This *Hircanus* had a fervent desire to see the holy City, and the house of the Sanctuary: also how *Herod* (whom he took for his son) and his kingdom did. *Herod* hearing that *Hircanus* (who had been prisoner at Babylon) was now set at liberty, and in great honour, he was afraid of him,

mistrusting

mistrusting least the Israelites would restore unto themselves the kingdom of their Fathers; wherefore he cast in his mind how to do him a mischief: He then writ this letter unto *Pagurus*, the contents whereof were such; *Thou shalt understand that Hircanus is he that brought me up, and used me even as his Son; Now therefore since I came to be King in Jerusalem, I have called to my remembrance the goodnesse that he hath done to me, wherfore my desire is to reward him according to his benefits; therefore I require thee to send him to me, otherwise assure thy self of wars between thee and the Israelites, with their confederates.*

Pagurus having read this letter, sent to *Hircanus*, giving him to understand, that if he would go to *Herod* he might; but notwithstanding *Herods* threats, he ceased not to give to *Hircanus* all good counsel he could, advising him to take heed of *Herod*, because he is (saith he) a blood-shedder, and a breaker of his League: And he hath called thee, for no love he beareth thee, but because he feareth thee. As long as thou livest shall he never sleep soundly, lest the kingdom should be devolved unto thee: It is better for thee to remain here in some honour, though it be not of such estate, than to go thither to die with great dispight, and end thy old age with a bloody death. Furthermore thou shalt know, such is the disposition of mens hearts; If there be two men, the one in honour, the other in contempt; after time shall come, that the despised shall be had in honour, and the honoured be neglected; never will he

that is now honoured, and before was in contempt, be content to see him that was before honoured, nor speak friendly to him : For he will think, hi herto according to his accustomed manner he hath despised me, how much more when his Dominion is taken from him, and his servants reign in his room ? Moreover, Herod knoweth right well, that men's hearts are inclined to him that is the true King. And it might be so, if thou wert meet for the Priesthood, that he would promote thee unto it, and be Governour of the kingdom himself : But seeing thou art dismembred, having one of thy eares cut off, and thereby art unmeet for the Priesthood ; thou shalt remain in *Jerusalem*, deprived both of kingdom and Priesthood, which is uncomely for thee. Such counsel gave *Pagurus* King of the Persians, unto *Hircanus* ; yea, and all the *Jews* that were in *Babylon* besought him, that he would not go unto Herod.

Notwithstanding he would not be persuaded, and why ? For it was the Lords will and his deed, that the injury done unto the Sages, whom his father and grandfather slew, and the injury committed to *Honyauiga*, might return upon his head and be revenged ; so that no remnant of the house of *Chersonany*, no name, no residue, no kinsman or posterity should be left alive. *Hircanus* therefore took his journey toward *Jerusalem*, and *Herod* came forth to meet him, embraced him, and kissed him ; after brought him to his house, and feasted him daily, calling him his father before

all

all men, albeit in his heart he conspired to kill him, which *Alexandra* his daughter, and Mother in law to *Herod* knew well enough, who opened it unto *Hircanus*, but he would not credit her at the first, till on a time he perceived the matter clear to be so : then devised he how to flye to *Maloc* King of *Arabia*, he sent therefore to *Maloc* to send him horses, and a Chariot to flye with-all ; but the Messenger dealt unfaithfully, and lewdly with him, for he brought *Hircanus* letters privily unto *Herod*, who rewarded him well for his labour, and bad him go to *Maloc*, and to let him know what answer *Maloc* gave. The Messenger upon this, went and delivered the letters to *Maloc*, who fulfilled *Hircanus* request, sent him horses and a Chariot, writing in this sort : I have sent thee horses and horsemen, come therefore unto me, and whatsoever thy heart desireth, I will do it for thy sake : So the Messenger brought the answer secretly to *Herod* ; whereupon he sent straight to the place in which he understood *Maloc*'s men to lurk waiting for *Hircanus*, and caused to apprehend them alive. Then *Herod* commanded to call together the Elders, before whom he willed also *Hircanus* to be brought, and of him the King demanded ; tell me whether thou hast written any letter to *Maloc* King of *Arabia*? he answere, I writ none.

Then was *Ristius* the Messenger brought in as his acuser, and the men of war also of *Arabia* that were apprehended, who declared the whole matter before the Council, so that *Hircanus* was

was quite dashed : Then the King commanded him to be put to death, and so was the kingdom established unto *Herod*. The time that *Hircanus* raigned, was 40. years, and 6. moneths. After the death of his mother, he raigned 3. years, and *Aristobulus* his brother removed him, making him Priest : Again, 3. years after he returned to his kingdom, and raigned 40. years.

Then *Antigonus* son of *Aristobulus* deposed him, cutting off his ear, and banished him out of the holy City. So after when *Herod* his servant came to the kingdom, he returned to *Jerusalem*, and *Herod* shed his blood guiltless ; yet notwithstanding he had delivere *Herod* from the hands of the Elders, who would have put him to death, for the death of *Hizkias*. From that time *Hircanus* wrought no evil in the sight of the Lord, nor offended him in any great matter, save only in this, that he bare too much with *Herod* in shedding the innocent blood, wherefore his own life went for the other : Therefore happy is he that never forgetteth any part of his duty. *Mirimi* the daughter of *Alexander*, the son of *Aristobulus*, the wife of *Herod*, had a brother whose name was *Aristobulus*, him *Herod* would in no wise promote to the high Priesthood, because he feared the children of *Chesmonany*, although his wife made earnest suite, and lay sore upon him for the matter : But the King made high Priest one that was nothing of the kinred of *Chesmonany*, whose name was *Haniel*. Notwithstanding, when he had once dispatched *Hircanus*, his wives Progenitors, father of

Alexandra,

Alexandra, his mother in law; then he deposed *Haniel* the high Priest, and preferred his wifes brother *Aristobulus* to the dignity, who although he were but a child, yet he was wise, and of good understanding, and beautifull withall, so that in all *Israel* was not a goodlier, nor handsomer young man than he was : And this *Haniel* was the first that ever was deposed from that office of the high priest-hood; for never did King of *Israel* attempte the like afore *Herod*, who did this to quiet his wife, and to fulfill his mother in laws mind : notwithstanding, this *Alexandra* his wifes mother was not content, nor satisfied, for the death of her Father was such a grief: but alwaines spake snapishly to the King, that he committed her to ward. Then she writ to *Cleopatra*, Queen of *Egypt*, wife unto M. *Antonius*, a Noble man of *Rome*, declaring unto her all the mischief that *Herod* had done to the posterity of *Chesmonany*, and desiring of her aid; to whom *Cleopatra* made this answer, if thou canst find the means to come to me secretly, thou shalt perceive what I shall do for thee.

When *Alexandra* had read the Letter she sent to *Aristobulus* her son the high Priest, shewing him that she would flye to the Sea *Japho*, and from thence would take shipping into *Egypt*, persuading him also to flye with her. We will (saith she) make two Coffers, one for me, and another for thee : and we will with rewards allure our Servants to carry out us privily, whereby we may flye to save our lives. This their device was perceived of one of *Herods* Servants, who forthwith made

the

the King privy unto it. The King commanded his Servant that bewrayed them, that when they did convey the Coffers, they should bring them to him, which the servant did. So when the Coffers were brought to the Kings presence, he caused them to be opened, and took out *Alexandra* and her son *Aristobulus*, to whom the King spake sharply, and rebuked them sore. But *Alexandra* answered him again as short; insomuch that the King moved with anger, flung away from her into his chamber, saying: It is better to sit solitary in a corner of the house, than with a brawling and scolding woman in an open place. The King dissembled the matter, and shewed no great displeasure a year after.

As *Aristobulus* the high Priest, apparralled in his Pontifical vestures, stood in the temple nigh unto the Altar to offer sacrifices, the Israelits beheld his beauty, his wisdom, and behaviour in the ministry, whereat every man rejoiced, praising God, that had not taken all away, but left one to revenge the injuries done to the house of *Chasmomany*. The King hearing this, was sore afraid, and not a little displeased, thinking to himself the Israelits would restore the Kingdom of their fathers unto him: He perceived every mans heart to be inclined towards him: Wherefore he deliberated a while, and in the feast of the Tabernacles he removed to *Jericho* with all his household, whereas he made a great feast to all his nobles and servants, placing them every one after his degree before him; *Aristobulus* the high Priest he set upon the right hand

hand. And as they eat, drank, and made merry, certain of the Kings servants were disposed to go swim in Jordan. To these the King had given secret commandment, that they should desire *Aristobulus* to go and bath with them in Jordan, and then to drown him. So when they were going, they came to *Aristobulus* and moved him to keep them company, which he would not, unless the King gave him leave: wherefore he asked the king leave, but he denied him at the first yet at length the young man intreated him so instantly, that the king bad him do what he would.

He went therefore with the other young men to swim. The king presently took his horse and returned to *Jericho*, with all his train, leaving the young men behind, which continued swimming till Sun setting, and as it began to be dark, they drowned the Priest *Aristobulus* among them. Whereof when tidings came to the king, and it was known that he was dead, the people wept and made great lamentation, considering his Virtue, Nobility, and Beauty, every man was full of sorrow that he should have so short a life: and they bewailed so much that it was heard afar off. But *Marimi* chiefly, and *Alexandra* the young mans Mother, could no wise be comforted. Yea, the king also wept & made great mone, for it repented him that he had done so wicked an act; yet all the people knew well enough that the thing was procured by the king: insomuch that *Alexandra* his Mother in law, letted not to tell it him to his face, that

that he was the murtherer of her husband, and of her father, and now last of all, of her son, to whom the King answered neither good nor bad.

From that day forwards there was continuall hatred between *Alexandra* and *Marimi*, and *Kiparim*; the mother of *Herod* and *Salumith*, his Sister, that came of base and servile blood. For *Marimi* cast in their teeth to their faces, that they were not of the seed of Israel: but prophane, unholie, and of base birth. Notwithstanding *Herod* loved *Marimi* as his life, wherefore he would never displease her as long as she lived, nor say so much to her, as why saist thou so,

These things done, *Marcus Antonius* a Noble man of *Rome*, next unto *Oetavian Augustus* King of Kings, being sent by *Augustus* to war upon the Kings of the West Countries, reigned in *Egypt*, and by the provocation of his wife, rebelled against *Oetavian Augustus*, made war with him, both by the Sea and Land. And forasmuch as *Egypt* is near adjoyning to the Land of *Israel*, *Herod* joyned with him, and helped him. For *Marcus Antonius* had aided him before in such sort, that no King durst meddle with him, for fear of *Marcus Antonius*. Whereupon when *Marcus* conspired against his Prince and master, *Herod* aideth him with an Army, with horsemen and with ships also against *Oetavian*. In which wars *Oetavian* got the victory, slew *Antony* and all his people coming by ship to the Ile of *Rhodes*, and so into the Land of *Egypt*.

Herod

Herod hearing that *Marcus Antonius* was slain, and that *Oetavian Augustus* was come into *Egypt*, he fainted for fear of the displeasure of *Oetavian*. Yet at length he took heart unto him, prepared a royll present to be carried before him, and followed after himself to *Oetavian Augustus*. And setting forwards, he called *Joseph* the husband of *Salumith* his sister, whom he made chief of his housshold, commanded him that if *Oetavian* put him to death, he should poyson *Marimi* his wife, saying; It should not be seemly for Kings, that any mean man should marry with a Kings widdow, and sleep with her upon the Kings bed.

So then he took his journey towards *Oetavian Augustus*, who then was at the *Rhodes*, where he understood *Oetavian* to be displeased with him, for that he had ayded *Marcus Antonius*. Therefore as soon as *Herod* came to *Oetavian Augustus* presence, having his crown upon his head, he took it of, and fell down prostrate upon the ground at *Oetavians* feet, saying: *Most Noble Emperour, I confess my trespass against your Majesty, that I loved Marcus Antonius my companion in league, who was my neighbour and ayded me: and is true that your Majesty since the time you made me King, have heard of mine affairs that hapned unto me but never succoured me. This Marcus Antonius did not so. I confess therefore that in his wars against your Majesty, I ayded him with an Army, with Horse-men and ships: Neither went I out with him for any wars upon mine own borders, but whensoever I went with him I helped him to the uttermost of my power. When he was falling,*

falling, I bolstered him up: and when he stumbled, I raised him again. Amongt all these I protest also, that I would not be counted of your Majesty a breaker of league: but now Marcus Antonius is dead Wherefore whether that it shall please your Majesty to restore me my former estate or no, forasmuch as I have kept touch with Marcus Antonius against your Majesty amongst others, if you put me to death, you will do me no wrong, but justice, because by the Law of arms I have deserved death.

When *Ottavian Augustus* heard him speak so, he said unto him: Arise thou King of Israel in peace, be of good comfort, and fear not, for thou art worthy to be nigh, yea next unto my person. I know that *Marcus Antonius* was inticed by his wife and would not follow thy counsel, for if he had, I dare say he would never have conspired against me. So he commanded the Crown to be set again upon *Herod's* head, and made a league with him. Then they went both together toward *Egypt*, to be revenged upon *Cleopatra*. But that wicked woman when she saw her City to be overcome, put on her most precious apparel, and sitting upon the throne of her Kingdom, commanded a Viper to be brought unto her: which as soon as she had suffered to sting her brest, she died. As *Ottavian Augustus* came to the Palace, and saw her sit there, he rejoiced that he might be revenged of her, and commanded to thrust her from her Throne: but when they came to her, and found her dead, it grieved *Ottavian* very sore.

In this while *Joseph Salumith's* husband disclosed unto *Marimi*, that the King had commanded, if it so happened to him to be put to death by *Augustus*, that he should poyson her. Whereupon *Marimi* conceived yet a greater hatred toward the King, insomuch, that when the King was returned in safety and sound, and with honor also from *Ottavian*, and that all his men and whole household rejoiced greatly, *Marimi* shewed no countenance of gladness, no not when the King himself told her how greatly he was magnified and honored of *Ottavian Augustus*: but alwaires she was very sad. *Salumith* the Kings Sister perceiving that *Marimi* so vexed the King, she told him how *Joseph* her husband had lien with *Marimi* whiles he was with *Augustus*. But *Herod* (say what she could) gave no credit to her words, knowing that she envyed *Marimi*, until at length he asked the cause of *Marimi*, why she rejoiced not as others did, when he returned in safety from *Augustus*, but was very sad, which shewed her to have rancor and malice in her heart towards him. She answered; Thou hast said heretofore, that thou lovedst me above all thy other wives and concubines; yet thou didst will *Joseph* thy Sisters husband to poyson me. When *Herod* heard this, he was exceedingly abashed, that *Joseph* had disclosed his secret, and began to mistrust with himself that which *Salumith* had told him, that he had slept with his wife indeed, and upon that detested that secret. Therefore he departed out of his palace in a great anger and rage, whereby *Salumith* perceived

ceived that he detested *Marimi*, and therefore she accused her further, suborning false accusers and forgers of lies, to witnesse that *Marimi* would have poisoned the King, whereof she had divers presumptions also by her countenance. She added moreover, if thou (saith she to the King) let her escape thus, she will speedily destroy thee, and bereave thee of thy Kingdom, the law giveth a man this counse l, If any man go about to murther thee, prevent him, and slay him first.

With this, and such like words, she so moved the King, that he commanded to bring *Marimi* forth, and to be beheaded in the high street of the City. And as she was brought forth into the Market place of the City, all the women of the City followed her: *Alexandra* her Mother also cursed and railed at her, saying, Come out thou that hast abhorred thy Husband, and conspired against thy Lord: *Alexandra* wept also, as though it had been for the wickednesse that her daughter had committed, thinking surely to please the King by that means, and to blear his eye, if peradventure he might suffer her to live, till she might have opportunity to poison him. *Marimi* thus going to execution held her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that she was innocent in deed, and thought, and therefore God would render her a good reward in the World to come; wherefore she bared her Neck without fear, and they cut off her head, shedding the innocent blood. But God made no delay in punishing the same, for

for there fell a sore plague and pestilence in the house of *Herod*, so that his chief servants, his Noble women, and Concubines died sore thereof, yea, throughout all *Judea* raigned vehemently; which afflictions all *Israel* knew well enough, chanced unto them for the blood of *Marimi*. They cryed therefore unto the Lord, saying, wilt thou for the offence of one man, deal so cruelly with the whole congregation? the Lord took pity therefore upon the land, and withdrew the plague from the people. The King repented him also, that he had shed blood without a cause; and love so grew in his heart that he was sick, and at deaths door. Then *Alexandra Marimi's* mother, sought means how to poysen him, which being uttered unto the King, he commanded to apprehend her, and to kill her. In this manner dealt *Herod* with all the posterity of the *Machabees*, leaving none alive that were called by the name: *Herod* put to death also *Josephus* the husband of *Salomira*.

The King had two Sons, *Alexander* and *Aristobulus*, by *Marimi* his wife: They were both at Rome when their Mother suffered, for their Father the King had sent them thither to learn the Roman tongue: When they heard tidings of their Mothers death, they wept and mourned for her, hating their Father for his cruelty. Soon after the King their father recovered of his sickness, was established in his Kingdom, builded strong Cities, and rose to great prosperity. In the thirteenth year of his Raign, there fell a great dearth

in the land, wherefore the King took out of his treasure, much gold and silver, and precious stones, wherewith he sent into *Egypt*; and procured plenty of corn, and refreshed with bread all that lackt, and were in distres of hunger; yea, he spared not his own proper goods: And not only to the *Israelites* shewed he this liberality, but also to all that came unto him out of other strange Nations, hearing of his renown: Moreover, in all his wars he had good fortune: Besides this, he thought it good to renew the houfe of the Sanctuary, whereupon he deliberated with the *Israelites*, to have their advice for the building of it, after the same quantity and measure that Solomon King of *Israel* had builded it. For the *Jews* returning from captivity in the time of *Coresch*, began to build it after the measure that *Coresch* prescribed them, and not as it was before. The King of *Israel* hearing that the King was purposed to pull down the Temple to the ground, and build it afresh, they made him no answer, fearing lest when he had pulled it down, he would not be so hasty to build it up again. But the King perceiving what they feared in their minds, said he would not slack the matter, nor rest till he had brought it to pass. He said moreover, that he would take out of his treasury plenty of gold and silver, and give it to graving: also precious stones, stones of *Thasies* and *Marble*. To the Carpenters also and Masons he would deliver Timber and Stones, Gold and Silver, Brads and Iron, to make all things necessary to the work. Wherefore if he pulled down,

the

the House he was able to build it straight waies again.

So he pulled down the House, and repaired it again, and finished it in length a hundred cubits, al of white *Marble* so that the whole height of the stone was in all, a hundred and twenty cubits. For the Foundation was twenty cubits within the ground, and a hundred above. The breadth of every stone was twelve cubits, and the thicknes thereof eight cubits; every stone was of like bigness. The gates of the House he covered with fine gold and precious Stones finely set therein: the thresholds were of Silver, and the tops also. He made also a Vine, of gold a marvellous cunning piece of work, the arms thereof or bigger branches, slips, or latest shoots of gold, somewhat red, and all above was yellow gold, whereupon hung clusters of Crystall. The Vine was so great that it weighed a thousand pound weight of pure gold. In all the world was not the like to be seen. He made also a porch, and before the porch two walls of Silver, marvellously and cunningly wrought. Behind the house toward the West, he made a court of a hundred fifty cubits long, and a hundred in breadth, which was paved with pure *Marble*. Toward the south and north, the length of the court was also a hundred and fifty cubits, and a hundred in bredth. He erected in it also a hundred and fifty Pillars of white *Marble* in 4 rancks. The length of one ranck was fourty cubits, and every Pillar was fourty cubits high, and three cubits thick.

The pillars were all of like measure, as the Court of the North side, and of the South was also of like measure, with all the pillars thereof. Towards the east, the court contained seven hundred and twenty cubits, even to the brook Cedron: no man ever saw the like building in all the world. The Vine that he made, placed he before the porch: In the extrean parts of the Court, he made also walks and galleries of such height that they that walked therein, might easily see the waters running in the brook Cedron by the space of a Cubit; Between the porch and the house also (as though it were a vail or partition) the King made a wall of Silver, of half an handfull thick. In the which was a door of beaten gold, and upon the gate a sword of gold of twelve pound weight. There were certain Posies graven in the sword, as this; *What stranger soever approached nigh here, let him dye for it.* So the things that Herod made in the Temple, were wonderfull: neither was there ever heard of in all the world, any King that was able to erect such a building.

When the work was finished, the King sent to Saron his pastures, for his Cattel, from whence were brought him three hundred young Bullocks, and very many sheep, according to his Princely estate. So then they dedicated and hallowed the house with great joy and gladness.

There was one certain day in the year, when as the King was accustomed to make a great feast to all his Court, to all his Nobles and Sages in Israel: Against that self same day the King was minded

minded to finish his works, which made both him more glad, and all his people. The same also was commanded to be done in all the Provinces of his Kingdom, sending his Letters by his Pursuivants to the Noble men, Captains, and Presidents of the Provinces, that they would observe that day after the same manner every year. The people also that were squandred in their enemies countries, their head Rulers and Captains came out of every Country, far and neer, to see the House and the King, for they could never believe it, till they had seen it: and when they had seen it, it exceeded far that they had heard of it.

These things done, the Kings two Sons, *Alexander* and *Aristobulus* which he had by *Marimi*, came home from *Rome* to *Jerusalem* in a great heat and fury, with a strong company, yea their hearts were very heavy also; for *Alexander* the elder had married the King of *Capadoci* as Daughter, and *Aristobulus* the Daughter of *Salutib* the King his Fathers Sister. These coming to *Jerusalem*, went not to the Court to do their duty to the King their Father, neither would they see him: whereby the King gathered, they went devising some mischief against him: Moreover, all his men gave him warning to take heed of them, and to keep his power or Guard about him. He had a Wife of base stock out of the Country, before he came to the Kingdom, by whom he had a son named *Antipater*. And when he had put *Marimi* his beloved wife to death, he called home his wife, which he had disdained before, to his Court.

Wherefore, now seeing the two Sons of Marimi hated him, he appointed *Antipater* his son to be heir apparent, and to raise his estimation, he gave him all his treasure, made him Lord and ruler of all that he had, affirming that he should reign after him. This *Antipater* had a subtle wit, and his talk was daily to his Father; *If it like your Majesty, wherefore should you give me all these things, when as these two Lions shall be ever in my tops, and ready to destroy me.* By such surmised means he raised discord and hatred between them and their father, albeit the King was loath to hurt his two sons.

Not long after he took his journey to *Rome* to *Ottavian*, and his son *Alexander* waited on him, hoping that *Ottavian* would be a means for him to turn his fathers hatred from him, and put all malice out of his mind. When the King was come thither, *Ottavian* rejoiced much at his coming, saying, I have thought long to see thee. To whom hast thou left the Land of *Juda*? *Herod* answered, for the homage that I owe unto my Lord the Emperour, I am come to appear before him, and to declare my chances with this my son his Servant. So he told him the whole matter, from the beginning to the end. Then *Ottavian Augustus* blamed the young man, because he hated his Father. The young man answered, How can I otherwise do? How can I forget the most chast womb that bare me, which was the holy stock. If I forget my mother that was slain guiltless and without crime, then let me forget my right hand. These and such like

like words spake the young man, not without tears in the presence of *Ottavian*; so that his bowels were much moved, and the Noble men that were about *Ottavian*, could not abstain from weeping, but lamented greatly.

Ottavian first reproved *Herod* for his great transgression and cruelty; then laboured he to pacify the young man with comfortable words, bidding him to honor his Father, and to submit himself unto him. When he had done as he was willed (for he would not strive against the Emperour's commandment) *Ottavian* took the young man by the hand, and put it into *Herod's* bosome. Then his Father kissed and embraced him, so that they both wept; after that they took their leave and departed from *Ottavian* who comforted them, & gave them a gift, committing it into *Herod's* hands.

Herod yet perceived, that the hatred of the children of Marimi would not be appeased; whereupon when he came home to *Jerusalem*, he called together all the Elders of Israel and said unto them, I had determined once to place one of my Sons, Captain over the people of the Lord, but I might not do it without the consent of *Ottavian Augustus*.

Now therefore I have appointed my three Sons, and have divided my Kingdom equally amongst them: Help ye them against their enemies, but in no wise shall ye help one of them against another: And if ye perceive any breach of friendship between them, do what lyeth in you to make it up. Whereunto he made them swear presently

in Jerusalem; and the bond being made, each man departed home to his house.

But for all this, the hatred between *Antipater* and his two brethren was nothing diminished, for he feared them, because they were of the house of *Chasmonany*, and allied with Kings of great power; he suborned therefore false accusers, to say unto the King that the young men, sons of *Mariimi* were determined to destroy him: Likewise he set variance between *Salumith* and them, for she was in greater estimation than he, insomuch that the King did nothing without her counsell; the same wrought he also between *Pheroras* the Kings brother and them. But to *Salumith* he said, doest thou not consider how the sons of *Mariimi* know that their mother was put to death by thy counsell? therefore if they may bring to pass to make the King away, they will hew thee to pieces. But when the young men heard this, they came before the King, and swore, they never intended to hurt their Father, and with weeping they so perswaded the King that he believed them, and they got his favour again: whereat *Antipater* was not a little displeased, therefore he hired false witnesses, to say they saw *Alexander* the Kings Son upon a certain night, with his sword drawn before the Kings Palace, minding to murther *Antipater*. He suborned also certain of the Kings servants to witness against *Alexander*, that he should give them great rewards to allure them to his pleasure, and to abuse them in unnatural venery, which they refused. Moreover, that he desired them

to poyson the King, which they would not agree also to do: Whereupon the King was sore displeased towards him, commanding not only him, but all that took his part, or defended his integrity to be apprehended and put in prison, that execution might be done upon them. Then *Alexander* writ unto *Archelaus* his Father in Law, desiring him to come to *Jerusalem* to his Father *Herod*.

This *Archelaus* was a very wise man, and a Noble Counsellor: when he was come to *Jerusalem*, *Herod* was very glad of his coming, and demanded what matters brought him thither at that present, he answered, I have heard that *Alexander* thy Son, and my Son in law, hath attempted to rebell against thee; It is not possible but my daughter his Wife should be accessary of this thing, and yet she hath not shewed it unto thee, wherefore I utterly detest her, as one that hath conspired against thee; yet nevertheless, I know well, that for the love thou bearest unto me, thou wouldest spare her; for this cause I am come unto thee, that when thou hast put him to death, I also may slay my Daughter; for it is better that we should make them away, than they us.

Herod hearing this, was very glad, and gave credit to his friendship: when *Archelaus* perceived that *Herod* had a good opinion of him, he altered his communication, saying to the King; First let us diligently examine, and well try the cause, forasmuch as there are many false witnesses, and

and lying persons in the world, and let us not shed innocent blood upon any uncertainty : For *Archelaus* had a great suspicion that *Herod* had given too leight credit, knowing how ready he was to hear an evil tale, which was the cause of the mischief, that befell upon the people of his house : Wel, *Herod* thought his counsel good. One of them that accused the kings children, was *Pheroras* the kings brother ; and to say the truth, he was the chief of all. *Herod* loved *Archelaus*, the king of *Capadoccia* as himself. *Archelaus* perceiving, turned his tale to rebuke the king, saying. Thou art now waxen old, & well stricken in years, thou sufferest these backbiters to rule thee, who stir thee to work all these mischiefs in thy house ; yea, *Pheroras* thy brother hath falsely provoked thee against thy sons. When *Pheroras* heard these words, he was sore afraid, for indeed he had seduced the king. Therefore came *Pheroras* to *Archelaus*, and besought him to save his life. *Archelaus* answered him, If thou wilt obtain pardon for thy wickednes, come and fall before his feet, and confess that thou hast spoken falsely against his sons, then will I promise thee that he shall be merciful unto thee, and to his sons ; *Pheroras* did so, confessed that he had falsely accused the kings Sons : Then *Archelaus* besought the king for pardon, and he granted it ; after that, he entreated him that the young men might be delivered out of prison, which the king also commanded to be done. The young men therefore came before the king, and fell down at his feet, and the king was loving to them, and embraced them

them kindly. He made great joy also, that *Archelaus* came in so good an hour unto him ; to whom he gave for a gift seven hundred pound weight of Gold, with many precious Stones, and Concubines, and dismissed him. But *Antipater* again suborned false accusers, and writ counterfeit letters in the name of the kings sons, to one of the Captains, declaring how they would conspire and kill the king ; and by such means he encreased the enmities between them and their father many wayes, that the king commanded them to be put in prison, and most strong irons to be laid upon them. Besides this, *Antipater* had surprized and won the hearts of the kings chief Rulers, and servants, that they procured his Barber to bear false witness against *Alexander*, how he hired him to kill the king, at such time as he should shave his beard. When the king heard his Barber speak, he was much troubled in his mind, insomuch that he said, I am weary of my life, to hear these pick-thanks that open my eares to fill my head with tales, I can do no way better than to give charge, that whosoever brings me any such accusations hereafter of any body, he shall suffer death for it, wherefore he commanded the Barber to be slain, and his two sons to be brought forth and hanged upon Gallowes, shedding their innocent blood.

Then rejoiced *Antipater*, supposing himself to be as sure of the kingdom, as though it were in his hands, when he was not aware, that although he were never so high aloft, yet was there one

one higher than he, who considered his doings. Alexander had two sons, *Thigarus* and *Aristobulus*: And *Aristobulus* had three sons, *Herod*, *Agrippa*, and *Alexander*.

When the King returned to *Jerusalem* (for he was in *Samaria* by the Lake side, when his sons were put to death) he commanded that his nephews should be brought to the Court, and taking pity on them, imbraced and kissed them, weeping very sore, both he and all his servants: for it greatly repented him for the hainous deed that he had done. But when the time of mourning was past, he called the chief of *Israel* together, and said unto them, *I am now grown in age, and waxen gray-headed, uncertain how shortly I shall die, I see here before me these little fatherlesse children, which I never can behold without great anguish of mind; for when I look upon them, I call to remembrance what great damage I have done unto their father in my furious outragiousnesse. Now therefore I would commit them to the tuition and custody of some man that might be a Patron and as a Father unto them, to succour them continually to his power.* All the people answered that he had well spoken. He spake therefore unto his brother *Pheroras*: Thou shalt be their Patron and Defender, and shalt give thy Daughter to *Thigarus*, *Alexanders* Son. He also commanded his Son *Antipater* to give his Daughter to *Herod*, Son of *Aristobulus*. And the Marriages were knit, and composition made in the Kings presence.

When *Antipater* marked the love that the King bare

bare towards the Nephews, he began to be in great care, for *Thigarus*, *Alexanders* Son, had a Grand-father by the Mothers side, a King of great power, namely *Archelaus*, King of *Cappadocia*.

He falls down therefore at the Kings feet, to dissolve and break the friendship that he bare towards his Nephews, and to leave speaking in their cause as he had done, but he prevailed not. Therefore he left his father, and went to *Pheroras* the kings brother, made a confederacy with him, and desired him to frustrat the bond that was between himself and *Herod*, and also between him and *Thigarus* the Son of *Alexander* that was hanged. So *Pheroras* came to the king, turned his mind, and dissolved the covenant of Marriage. This done, *Pheroras* and *Antipater* (that late upon the kings Throne) were become great friends, banqueting one another, day and night, and discoursing of their affairs.

When this came to the kings eare, he was sore afraid of their combinings, and commanded that his Brother *Pheroras* should for evermore be banished the Court: *Antipater* his Sonne was sent to *Octavian Augustus*; to establish the kingdom unto him, and to enter in League with him: For *Herod* was so old, that he could not go.

Antipater journeying toward *Rome*, passed thorough *Egypt*, desirous to see it before the death of his Uncle *Pheroras*: And as he travelled by the high-wayes of *Egypt*, there came a certain Merchant

chant with a viall in his hand close covered, which cryed, saying; Who will buy a thing of great price before he see it? *Antipater* maruelled at his words, and ask't him what was in the viall: But the Seller told him not what it was before he had bought it, and paid dear for it: Then whispered he in his ear, telling him that it was a strong poison that would kill one out of hand. This viall *Antipater* sent to *Pheroras*, to be kept until he returned from *Rome*; In the mean season *Pheroras* died, and his Wife hid the viall. After when *Antipater* came home again from *Rome*, *Pheroras* Wife and he fell at strife, insomuch that she objected unto him, that he was the cause *Pheroras* was banished the Kings presence, the sorrow whereof was his death. On the other side *Antipater* went about to accuse her, sowing discord between her and the King, to stir him against her. He suborned also a certain Eunuch or gelded person, to go to the King and enform him how that at what time as he took displeasure with *Pheroras* his brother, and banished him his presence, *Pheroras* procured a strong poison, and gave it to his Wife, commanding her to destroy the King therewith: The king hearing this, was wroth with the Eunuch, and said, I searched for that venome long ago, when it was noised that thy household servants would give it me to drink, but I could not find the thing to be true; yea, I have been too rash in such matters, for I put my Wife *Marina* to death without cause, and *Alexandra* my Mother in law with my two children: When *Antipater* heard that the King cre-

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dited not the Eunuch, he made suite to the king to send him to *Oetavian* the second time, for he was afraid of the Viall that was in *Pheroras* Wifes house. He had writ also with his hand, how that he sent it, intending therewith to poison the kings Sons Children; But he that prepared a pit for another, oftentimes falleth into it himself. So desiring the king to send him, he let him go.

After this, the king commanded to make search, if the Eunuchs words were true or no, he sent first for *Pheroras* houshold servants, and examined them whether ever they could perceive that *Pheroras* was in mind to hurt him. They all sware, No.

Then the king commanded to scourge them very sore, but they confessed nothing although some died under their hands in the examination: Some he ordered with many kind of torments; of some he caused to pluck out their teeth; and as he had scourged a certain woman servant, which had been very trusty to *Pheroras*, at the length when she could no longer stand for strokes, she cryed out and said, The holy and blessed God revenge us of *Kostios* the kings Wife, *Antipaters* Mother, which is the cause of this. The king hearing these words, bad let her alone, she will disclose all: Then spake she, *Antipater* made Feasts every foot for thv brother *Pheroras* and himself, and as they eat and drank, they devised how to poison thee, especially when as *Antipater* was going to *Oetavian*; for they said, except we destroy him, he will

will destroy us, as he hath done all the children of his house. Moreover, he loveth the children of his sons that were put to death, which grow apace, and it is possible he may change his mind, and make one of them king. *Antipater* also said to thy Brother, The king makes as though he were much my friend, but I trust him not; he gave me (saith he) a hundred pound weight in Gold, but all that satisfieth not me. When the king heard this, he told how he had given *Antipater* this Gold secretly: And the woman said moreover, There is a vial of strong poysone in *Pheroras* house, that thy Son sent out of Egypt; straightway the king sent to *Pheroras* Wife, that she should bring him the viali of poison her own self; when she saw the kings Eunuches come to fetch her whether she would or no, she got her up to the top of her house, and cast her self down headlong to kill her self, because she would not see the king, nor abide his torments: but she died not thereof, whereupon the kings Messengers brought her in a Horse litter, and set her before the King; Then she confessed to him, how *Antipater* his Son had conspired with *Pheroras* to kill him, with a poysone that he had bought in Egypt, and sent it to *Pheroras* when he went to *Ottavian*; and how *Pheroras* being at the point of death, repented him thereof, charging that we should never give that venome to *Antipater*, but poure it upon the ground, that the king might not be poysoned therewith; And I did as he bad me, cast it out all, save a little that

that I kept in the glasse-bottom, for I ever feared that which is now come to passe.

Then at the Kings commandment the Vial was brought forth before him and there was a little of the venome left, wherfore they gave better credit to her words; so that the King was content with her and bad his Physitian heal her; and she recovered.

This done the King writ to *Antipater* to come home with speed, because I am old (saith he) and weak, uncertain how shortly I shall die.

CHAP. IIII.

THE KING had also two other sons at Rome, *Archelaus* and *Polemus*: So when *Antipater* writ to answer his father's letters, he signified unto him that his two sons had defamed the King, and slandered him unto *Ottavian*. But the King answered him, Come and bring them with thee, and I will order them as thou thinkest good. Notwithstanding, *Antipater* lingred for the space of six moneths, to see if he might learn somewhat of his father's doings, but he could hear nothing: The messengers his father had sent, lay upon him every day and urged him to make haste: Therefore at the seven moneths end, he took his journey towards *Judea*, and came to *Cesarea*. There heard he his father had taken displeasure with his Mother, and banished

her the Court, but he could not learn what should be the cause, therefore he was stricken with such fear, that he would have gone back again. But they that waited upon him, being desirous to go home to their houses, and families, dealt craftily with him, and perswaded him, that if he should now turn back out of his way, he should justifie his enemies words to be true ; but if thou come once to thy fathers presence (say they) who loveth thee so entirely, thou shalt prevail against thy foes, and get the upper hand of them that trouble thee.

So he followed their counsel, and came to Jerusalem. When he entred into the City, no man came forth to meet him, nor once to bid him welcome home : For all the people hated him for his lyes, slanders, perverse and wicked counsel, but chiefly for fear of the King. Yet went he forward to the Court, although with a fearful heart: When he came to the King's presence, he fell down and did his duty : but the king turned away his face, and could not abide to look upon him. He went home therefore unto his house with a heavy heart, hanging down his head, and hiding his face. There his mother told him how their counsel concerning the vial of poyson was bewrayed, and how the king was wonderfully incensed toward him: that increased his fear more and more. The next day by the kings command he was brought forth, and, before all the chief of Israel assembled together, the king sat to judge Antipater's cause : There the king rehearsed unto them, his sons lewdnesse and lyes, how he had seduced him, and incited him to kill

his

his children that were of the kings blood, far better and more virtuous than he ; insomuch that with a loud voice the king burst out, and bewailed his Wife *Marimi* whom he put to death without a cause, and his two sons, that they that were far off might hear him.

Then *Antipater* lift up his head and began to speak craftily and subtilly. First he forgot not to give gentle words to pacifie his father's wrath (but that he could not do;) after, he fell to entreaty in such sort, that all the Nobles were moved to pity, and bewailed his evil Fortune, not without tears, save only *Niraeus* the kings Secretary, who loved the kings children that were put to death. He rebuked them all that were sorry for the calamity of *Antipater*, crying with all his might ; Where are ye *Alexander* and *Arytobulus* that were slain guiltless ? Lift up your heads and behold this wicked man fall into the pit that he himself made ; see how his foot is catched in the net, that he laid himself for others. Mark you not, how your Maker revengeth your death, and requireth your blood at his hand in the time of his destruction ? *For the wicked man is spared until the time of his death.* So the King himself very much incensed, sent to fetch a condemned person out of prison, who being brought before them, and casting a little of the poyson in the Vial, fell down dead therewith.

Then the King commanded *Antipater* to be carried to prison, and to be laid in strong irons. The fortieth year of his reign, which was the seventy year of his age, King *Herod* fell sick, and no

remedy, no Phyfick could be found to help him, neither his servants nor Physitians could procure him any rest, so grievously came his disease upon him, with shortnesse of his breath, and through the anguish of the manifold evils that had hapned upon him by his own folk : Whereupon he cryed out, saying, Wo may he be, that hath none left to succeed him in his Kingdom, nor none to go before his Coffin, and mourn for him at his death. Then called he to his remembrance his wife *Mari-mi*, and his two sons, rehearsing them by name, howling and weeping still continually. Upon a certain day when his sickness came sore upon him, he called to his servants to fetch him some pleasant Apple, to see if it might comfort his heart; & when they had brought it, he asked for a knife to cut it, and one was brought him. Then he gathered his strength unto him, and reared himself up upon his left arm, and perceiving his life to be full of sorrow, and lamentation, he took the knif with his right hand, and fethched his sway to thrust it into his belly; but his servants stopt to him and caught his arm, holding his hands, and would not suffer him to do it: then wept he sore, and all his servants, that their voice was heard out of the Court, and shortly all the City was in an uprore, saying, The King is dead, the King is dead. *Antipater* being in the prison, heard the noise, and asked, What busines is this? they answered him, The King is dead. Then he rejoiced wonderfully, saying unto the Jaylors, Strike off my irons, and let me out, that I may go to the Palace, and I will remember thee with a good

good turn; the Keeper answered, I fear lest the King be yet alive, I will go therefore and know the truth, and come again by and by. *Antipater* seeing he could not get loose, wept for anger at the keeper: So the keeper came to the Court, which being told to the King, he commanded him to be brought before him; then the King asked him, What did *Antipater* (I pray thee) when he heard this mourning, and that I was dead? The keeper answered, He was very glad thereof, and when I would not smite off his irons and let him out, he wept for anger: The King cryed unto his Lords, See how he hateth me, being yet in prison, if he were here, he would do what he could to kil me; he would not do as my servants did, make haste to wrest the knife out of my hand. As true as God liveth, he shall never have that which he gapeth for, so the King commanded he should be put to death: and there was not one that would intreat for him, or desire the King to the contrary, but every man was glad of his destruction.

The King commanded the keeper to bring him forth to the Market-place; which done, his head was cut off, and so he missed of his purpose: Moreover the King commanded his body to be taken and carried to the City of *Ankalia*, there to be buried, but not in the City: That done, and the people being returned from the burial, the King sent to call all the Nobles of *Israel* together, and enforcing his strength, he sat up in his bed, & commanded to call his son *Archelaus*, on whom he laid his hands, and made him King over *Israe*; then

shouted every man, God save the King. The King lived five dayes after the execution of *Antipater*, then he fainted and died. He reigned over *Israel* 40 years; he was a worthy Warriour, a wise and prudent man, a goodly man of person, having God on his side. He ever loved the Sages *Hillel*, and *Sz-mai*, with their companions: he enriched the second House, more than all other Kings, and was more liberal than all the Kings that were before him. His gifts and rewards were rich, for he counted Gold and Silver, as chaffe and stones: he kept *Israel* in peace from all his enemies: he buid ed also a fairer Temple than King *Solomon*; but he made the yoke of tribute and exaction in *Israel* more heavy, and gave open ear to evil tongues. He was a cruel blood-shedder of poor and innocent persons, and *Archelaus* his son reigned in his room. He willed, before his death, that they should bury him in the City of *Erodion*, two dayes journey and a half from *Jerusalem*: so they put him in a Coffin covered with Gold, set here and there with precious stones. The Bed under him was wrought with Gold, and full of precious stones; likewise upon his head was a cloth of Rayes powdred with precious stones, and upon that a Royal Crown, made fast to the left side of the Coffin, and on the right side was a Regal Scepter; upon the Bier was also a cloth of Rayes, very thick powdred with precious stones, Crystal, Amethysts, and very many Saphirs. Then all the chief men of War went about him in their coats of fence, and drawn swords in their hands, with helmets on their heads
as

as in the time of war. After them came *Archelaus* his son that was made King; then followed him all the people: There were fifty of his servants that went about the Bier, every one having a chaffindish of Gold in his hand, wherein they burnt sweet woods, and perfumes continually; as many as went about him, casting upon the Hearse pure Myrrhe. He was born by certain great Lords, and Noblemen of *Israel*, upon their shouldders, going leisurely, and with a majesty, till they came to *Erodion*; where they buried him with great honour, the like was never done to any King. These things done, there resorted together such as hated *Herod*, and were weary of their own lives whiles he lived, rejoicing that they had escaped his hands, saying; We have looked till our eyes blear ed, waiting for the death of *Herod* that Tyrant and bloodshedder, that oppressed us with such heavy yokes; that left us nothing to live on, for the tributes and taxes that he laid upon us; yet now *Archelaus* his son is worse than he: Wherefore they consulted together, and cast their minds and good will toward *Antipater* the son of *Salumith*, the Kings Sister, one of the blood of *Chasmonay*, and went with him to *Octavian Augustus*, requesting him to translate the kingdom from *Archelaus* to *Antipater*; but he would not grant them their suite: yea, he rather confirmed and assured the kingdom to *Archelaus*, who wrought wickedness in the sight of the Lord; for he married his brother *Alexanders* Wife, that had children by *Alexander*, and committed many great offences.

The ninth year of Archelau's reign, it chanced upon a night he dreamed a dream, He thought he saw nine eares of corn, very good and full grown upon one stalk; then came a great Oxe and did eate them up all at one bit, by and by he awaked and perceived it was a dream; therefore calling one of the Sages of Israel unto him, he shewed him his dream: The wise man said, this is the interpretation of it; The 9. eares fresh and full, be the 9 years which thou hast reigned; The great Oxe is the great King Octavian Augustus; This year thou shalt be removed from thy kingdom, because thou hast neglected the word of God, and hast married thy brothers wife; to this Archelau answered him neither good nor bad. Within five dayes after, Octavian came towards Jerusalem; and when Archelau went to meet him, he put him in prison, deposed him from the kingdom of Israel, and made Antipas his brother King in his stead; he turned his name also and called him Herod; that done, he returned to Rome: Whiles Antipater was King, died the Emperour Octavian Augustus, the 56. year of his reign, and Tiberius Cæsar succeeded him.

This Antipas also wrought wickedness, and sundry abominations more than any that was before him: for he took his brother Philips Wife from him, which had already children by Philip; for this shameful deed, Rabbi John Baptist the high Priest rebuked him, wherefore Antipas put him to death.

There was at that time one Jesus, a wise man, if it be lawfull to call him a Man, for he was a worker of wonder-

wonderfull works, and a teacher of such men as gladly did bear the truth; and had many Disciples, both of the Jews, and also of the Gentiles. This man was Christ, who, after he was accused of the chiefe Rulers of our Nation, and condemned by Pilate to be crucified, was nevertheless much beloved by them, who loved him even from the beginning. To these he appeared the third day alive, according as the Prophets by Divine inspiration had told before, aswell of this, as also of many other things, which should be done by him. And even to this day the Christian sect, which took their name of him, continueth.

Against this man Antipas before named, came Tiberius Emperour of Rome; to whom when Antipas repaired, he apprehended him, laid him in irons, and sent him into Spain, where he died: Archelau also that was deposed before, died in the time of this Tiberius reign. Then Tiberius made Agrippa (the son of Aristobulus whom Herod put to death,) Antipas brother, King in his stead. The time that Antipas reigned over Israel, was 11. years. In Agrippas time died Tiberius Cæsar, and Caius succeeded him: This Caius called himself a God, and would suffer no man to worship any thing in his Empire but himselfe: he continued not long in this dignity, but decayed and died. After him succeeded Cladius.

Cladius being dead, Nero Cæsar was Emperor, Agrippa reigned over Israel 23 years. In his time Nero sore oppressed Israel, by setting cruel presidents over them, which left them nothing to live upon; and besides that, he punished them with divers

divers torments, until at length they were constrained to rebel against the *Roman Empire*, and *Nero Cesar*; to rid themselves from under his subjection. And above all other, one *Florus* president and Captain of the *Roman Army*, most grievously oppressed the *Jews*, and had done many things very wickedly. For not onely he shed innocent blood, ravishing at his pleasure, wives, and deflouring maids in the Cities of *Juda*, but also robbed with great cruelty, every man of his goods; he polluted the Temple, and upon the beams thereof, he hung those that he took displeasure at.

It chanced that *Beronice*, King *Agrippa*'s sister, came at that time to Jerusalem out of devotion to visit the holy place. She seeing *Florus* violently oppress the people, and for payment of exactions and tallage to slay many of them, even at the entrance of the Temple, she came forth weeping unto *Florus*, beseeching him to spare the people; for she pitied them very greatly: Yet *Florus* relented nothing; but when she was departed from him he flouted and mockt her, though she were the Kings sister, and that in the Temple of the Lord.

There was present at that time a valiant young man, *Eleasar* the son of *Anani* the high Priest. He while his father was executing his office, could not abide to see the Israelites so misused at *Florus* hands, but being kindled with a fervent zeal, sounded a Trumpet, whereby there assembled about him forthwith divers companies of young men, goodly warriours, by whose ayd he rai-

sed a great commotion, and encountered with *Florus* and the Roman souldiers, of whom he made a great slaughter, prevailing much; and, getting at length the upper hand of *Florus*, overthrew all the host, so that *Florus* was constrained to fly alone out of Jerusalem unto Egypt. In the way as he fled, he chanced to meet with King *Agrippa* coming from Rome, from *Nero Cesar*, and going home into *Judea*, to whom *Florus* declared what had hapned him through the youth of the *Jews* at Jerusalem: And as *Agrippa* had passed Egypt, and drew toward Jerusalem, his sister *Beronice* directed her letters unto him, moving him to rejoin with the *Jews*, and to aid them: the people alio came wholly the space of fourty miles out of the City of Jerusalem to meet him, and fel down flat before him, crying, God save our King *Agrippa*. But the King studied all he might to procure quietnes and peace to the City and people: So he entered into Jerusalem, accompanied with two Noble men of *Rome*, worthy Captains, whom he brought with him in his train; And when he came into the midst of the City, the people cryed mainly out upon him, saying, Deliver us, O King, and let thy hand and help be on our side, to succour us, for we will never more be under the Roman subjection. The King hearing this, pityed the people very much; notwithstanding, he was not content that they were minded to Rebel against the *Roman Empire*. Wherefore he called the people together at the entrance of the Court of the Temple, where were present the Elders of *Israel*

Israel, and all the chief men, with the high Priest *Anani*, and declared unto them the power of the Romans, the strength of their Kingdom, and what Nations round about them they had subdued, in such sort, as no remainder of them was left: Wherefore he besought them not to provoke the Romans, nor to destroy the people remaining in Israel.

He added moreover, *If ye will give ear to mine advice* (saith he) *I know it well dear brethren, that there resteth in your hearts a great grief, and I my self am full of sorrow and anguish, that we are not of power to withstand the Romans; albeit, if you will be ruled by my Counsel, ye shall find a redress for this matter.* For where *Counsel is, and good deliberation, there's safety, and things come to prosperous success;* ye shall sustain for a while the *yoke of the Roman Captains*, till I may certify Nero of the matter by my Letters, and entreat him to rid us of these Rulers; I beseech you, be not hasty of Liberty: Many seeking liberty, have fallen into further captivity and greater bondage; there be among our people many evil disposed persons, whose delight is in wars, for it is their whole study; amongst whom many good men do also perish; wherefore hear my words: as for them that be wise, they may perceive the matter themselves; they that lack experience, let them learn wisdom at my sayings. Keep therefore silence, which shall be as well to mine, as to your own commodity, for I shall not need to strain my self, but speak the softlier with less pain; and ye on the other side may the better hear and understand what I say. If ye hold not your peace, ye

shall

shal have two discommodities; ye shall interrupt my communication, and hinder your selves from hearing. But now to the purpose: Ye shall be content, and suffer till I write to Rome of these matters, that Cesar may remove these evill Rulers, and send us them that be more human, and gentle; If ye may have such a one, then shall ye not think your selves in bondage, but in liberty; and worthily, for then only is servitude grievous, when as the Ruler is an unjust man, and wicked. Now therefore stay your selves, quarrel not with them; for although they be wicked, yet will they be ashamed to do wrong openly, for what they do, they do it secretly; but if ye should accuse them too much, they would rub their foreheads, and do it openly without all shame; so should you make of your Judges, and Rulers, your open Enemies: But it were far better to suffer an unjust governour, then a just enemy; for the one robbeth men privily, the other is an open destroyer; provoke them not therefore. Consider the wild beasts that be under mens power, and kept in chains, as Lyons, Bears, and Leopards: if a man let them alone, they are quiet and harm no man; but if a man go to their dens and anger them, they will fly upon him, and worry him, and others too that be present: The same ye may perceive in a fever, and an ague, which if a man will go about to cure at the beginning, he shall make it more grievous, but if he will remedy it by leisure, the fervency of it will easily be quenched. Now therefore refrain your selves, and take heed that you draw not Cesar upon your heads, and the whole Roman Empire: Cesar coveteth not your harm, neither sent he unto you these Rulers to hurt you; his eyes can-

not see from East to West, nor his hand reach from Rome hither; for it is flesh and blood; but if you will abide, till I may send Embassadors to Cesar, I doubt not but I shall remove these Rulers, and rid you of them peaceably, without any war, or blood shed. If ye be utterly determined to resist the Roman Empire, you shall understand, you be in no wise able to do it, for God is every where on their side, so that they be Lords throughout all the world, and all people serve them, and shall do so till their end shall come: But if ye will not do this for your own sakes, yet do it for your own Countries sake, your children, and wives, the Sanctuary and Priests, whom ye are bound to love and spare, lest ye cast away and undo them all at once. I beseech you take my words in good part, for I have spoken nothing but that is for your good, and that may further our peace with the Romans, which I most wish: If you will be ruled and chuse peace, I will take your part, and do the best I can for you; but if you will needs have wars, ye shall have it alone for me, I will not meddle with you.

With this *Agrippa* fell on weeping, and so did also all the Elders with him, and the men of most wisdom, the chief in all *Israel*; yea *Anani* the high Priest also could not refrain from tears: Notwithstanding, *Eleazer* his stout son, with his routs of warlike young men about him, they wept not at all, nor would hearken or give any ear to wholesome Counsell, but all at once with their drawn swords, violently rushed upon the Roman Captains that came with *Agrippa* and slew them, their men, and all the multitude that was with him

him in *Jerusalem*, and *Judea*. The Elders in *Judea*, with the wisest and goodliest *Israelites*, seeing what was done, departed from *Jerusalem*, fearing *Nero*, and the cruelty of the Romans: therefore they took the Town of *Sion*, and remained there; for they would not be taken of the Romans to be of the same confederacy with the other: The seditious hearing that, took the Temple of the Lord; so sedition and civil wars fell between the Seditious, and the Ancients: For when *Eleasar* heard, that the Elders and the heads of the people were fled to the Mount *Sion*, he and his company set upon them, prevailed against them, and slew a great many of them. *Agrippa* perceiving the power of the seditious grew apace, he sent out of his camp, where he lay without the Town, two valiant Captains, one named *Darius*, the other *Philipus*, with 6000. men to succour those Elders and Sages, that were desirous of peace: These prevailed against *Eleasar*, and the seditious that took his part, made a great slaughter of them, skirmishing for the space of seven daies together, and at length put them to flight, and pursued them to the Temple. From that time forth the wars increased more and more, between *Eleasar* and his complices, and *Agrippa* with his host, and the Sages, Elders, and Princes that took their part. Upon a time when the Captains of *Agrippa* entered the Temple, certain cut-throat murderers, raised by the seditious, mixt themselves amongst the Kings bands, and getting behind their backs, wounded them with daggers that they had under their jackets,

kers; so that the Kings souldiers having Launces, and great arming swords in their hands, such as they use in the wars, could not wield them in the presse; by this means many of them were slain, and the seditious got the victory. Thus *Darius* and *Philippus* with the Roman Army were put to flight, and the Elders with the Sages that were desirous of peace, departed out of town, and fled to King *Agrippa*. Then had *Eleasar* and the seditious the whole rule of the City, and all to their great damage; for the fury of the seditious increased to such outragiousnes, that they set a fire King *Agrippa*'s house that he had in *Jerusalem*, spoiled all his treasure, and all that was any thing worth they divided amongst themselves, They burnt the books of accounts, and bills of debts, every one that were in his Palace, *Berenice's* house also the Kings sister they set on fire; and they slew all the cunning Artificers that were Masters of the Kings works; so their rule and power in the City, grew every day more and more grievous then other.

CHAP. V.

IN those daies dwelt the Jews and *Aramites* together in all the Cities of *Syria*, amongst whom also was war waged: for the *Cesarians* brought the *Romans* into the Town against the Jews, and slew them as many as they could find in the Town.

The

The *Damascians* also conspired together to destroy all the Jews that dwelt amongst them, which thing they kept secret from their wives, because for the most part they favoured the *Jews* religion. Therefore the *Aramites* upon a certain night armed for the purpose, beset all the waies and entrances into the Town, and houses also, and slew about ten thousand of the *Jews*, coming upon them unawares, when they were in their beds, nothing mistrusting any such matter. When the *Jews* of *Jerusalem* heard how the *Aramites* had dealt with the *Jews* in their Countrey, suddenly they put themselves in arms, and in a fury and rage, like as it had been Lions and Bears that had lost their whelps, they ran to *Damasco*, burnt their holds, put the *Damascians* to the sword, men, women, and children, even the very sucking babes: yea, their Oxen, Sheep, Camels, and Asses, with all other Cattle, leaving none alive. And thus they dealt with many Cities of the *Syrians*, slaying and killing them, not sparing either old or young, male or female, but destroyed all in most cruel wise; even the very Infants and sucklings they haled from their mothers breasts, and murdered them, insomuch that all the whole land was full of the stink of the dead bodies that were slain, for there was no man left to bury the Carcasses. So the *Jews* wasted all the Land of the *Aramites*, and had destroyed it, had not *Castius* a Captain of the *Romans* delivered *Syria* and the Country of *Zapha*. The people therefore departed wholly from *Aram*, to return into *Judea*, and in the way they came to *Secthopolis*

thopolis a City in *Syria* intending to besiege it, for it was yet left untouched, and was very strong: At that time also the *Jews* and *Aramites* dwelt together in it. The *Jews* therefore that were without, offered peace to the *Jews* that dwelt in the Town, but they refused it, and defied them, railing at them, and for their friendly offer, requited them with approbrius words, and with injuries also.

For those *Jews* that dwelt in the aforesaid City, with the *Aramites*, loved together like brethren, and for the most part, they were of the Leviticall tribe, stout men and hardy. The host of the *Jews* without the City said unto them, We come friendly unto you, and would aid you; The other *Jews* within answered: We will neither your friendship nor ayd: The army of the *Jews* hearing that, consented and agreed to raise their siege, to go to *Jerusalem* and there to remain; for they had a great booty of Gold and Silver that they had gotten together of the spoiles of *Syria*.

After this the *Syrians* that dwelt in *Sithopolis* said to one another, put case the *Jews* return again, and make war upon us, surely if they should so do, these *Jews* that dwell among us, would joyn with them, and deliver up the City into their hands, and then would they be revenged upon us, and destroy us, as they have done the other Cities of *Syria*: Therefore they agreed to say unto the *Jews* and inhabitants of the City with them, We understand your country men will invade us again, and make war upon us, wherefore depart ye forth of the City with your wives and children, and

and lodg in the wood nigh unto the City, till their army be gone again, and then you shall return unto us. The *Jews* were content to fulfil their minds, went out of the City, and placed themselves in the wood.

There was amongst them a certain young man named *Schimeon*, a good man of war, fierce, big-made, and very strong withall; he in the favour of the Gentiles had slain many *Jews*, and destroyed much of the people of God. For during the time that the *Jews* besieged *Scithopolis*, he issued out continually, and skirmished with the host of the *Jews*, many times putting them to flight, and never would suffer them to waste the Town, or to do any harm to the inhabitants thereof.

Now as *Schimeon* with his father *Saul*, an honest old man, and the rest of the people of the *Jews* that dwelt in *Scithopolis*, remained altogether bodily in the Wood, without mistrusting any harms; the *Romans* joyned with the *Syrians* in great number, entered the Wood, and slew the *Jews*, all that ever they could find, to the number of thirteen thousand: *Schimeon* himself with his father and their families, had pitched their tents nigh unto a fair fountain that was in the Wood, to whom when their enemies came to slay them, and destroy their whole families, *Schimeon* ran upon them with his drawn sword, made a great slaughter of them, and constrained them to retire: But when a great multitude environed him, and he perceived all the rest of the *Jews* were slain, he with the houshold only remaining, neither saw he any way to escape; he

Stept upon a little hill with his naked sword, saying: Hearken unto me ye Syrians and Romans, and ye that dwell in Scithopolis, I will speak unto you a few words full of lamentation. Now I perceive that justly and not without a cause ye make war against me, without any favour or consideration that I delivered you from the hosts of the Jews, and never suffered them to do any displeasure to you, your wives and children, nor to your City, as they had done to other Cities of Syria. For I am he, that for your sakes have warred against my Countrymen to please you withal: yea, both their blood and mine have I pledged unto you, and have kept inviolated the love of strangers, hating my own people, of whom for your pleasures, I have slain oft both the fathers and the children; and now ye render evil for the good I have done unto you. But indeed God of his just judgment hath stirred you up to reward me in this sort, to murther me, that hath so often preserved you: Now therefore ye shall bear me witness that I shall sufficiently and sharply enough, take vengeance of my own life, not without rage and fury, most severely, because I have slain my fellows and friends; I will therefore slay my self, to be avenged of my self; for my brothers blood that I have shed, and so shall I be revenged of their blood; and ye shall well perceive me to be of that courage, that rather than ye shall slay me, and after boast and brag how ye have killed Schimeon, I will bereave myself of my life, and punish the shedding of my brothers blood no otherwise, than the Law punisheth a murtherer and man killer.

When he had spoken this, his eyes were filled with

with blood, and his face with rage, and so inflamed with fury, laying apart all pity, ran and caught hold of his father, haled him out of the Wood, and slew him: Then flew he his mother, lest she should intreat him for the children, and be sorry for their sakes: That done, his wife came running of her own accord, and held her neck down to the sword, lest she should be constrained to see her children dye. Yea, Schimeons children came and offered themselves to be slain, lest they should see the death of their father, or remain after him to be delivered to the enemies. After this he slew all his whole family that not one of his should come into the hands of their enemies. Finally, he gathered their bodies together into one place, like a valiant stout warrior, and then boldly goared himself on his own sword, lest any man else should impair, his strength, or boast that he had killed him.

All this Schimeon did with a great courage, to take punishment of himself, because he had bestowed his love rather upon strangers, than upon his own people, and to declare his force and manhood.

So he died an abominable and detestable death, save only it was an argument of his haughty mind and great courage, as it is said before.

Now when the Jews had thus rebelled against the Romans, and slain their soldiers, and Captains, King *Agrrippa* went to *Rome* and recommended unto *Nero Caesar* the Emperor of *Rome*, all

that was hapned; whereupon *Nero* sent Captain *Cassius* (that was at that time in *Syria*, and had made war upon the King of *Persia*, and vanquished him and all his power, and subdued his dominions to the Romans;) and with him a puissant Army of the Romans, commanding him to go into *Judea*, to offer peace unto the people, to comfort them, and to bring them again into league with the Romans, if it might be. *Cassius* therefore took his journey towards *Judea*, *Agrippa* met him in the way, and informed him what had hapned unto him concerning the *Jews*; how he had offered them peace, and they would have none of it; how also they had burnt his Palace, and sacked it: *Cassius* hearing that, was very glad that he had gotten such an occasion, to revenge the blood of the Romans, and *Syrians*, which the *Jews* had shed: Wherefore he levied a mighty Army and came to *Cesarea*, and wheresoever he did espy the goodliest buildings, those caused he to be burnt. From thence went he to the City *Zipho*, which he besieged both by land and Sea, and at length wan it, where he slew in the streets 84000 men. After that he came to *Jades*, where he first burnt all the Country about it, and whomsoever he caught without the Town, he slew them: But the Citizens of *Zippory* went out to meet *Cassius*, and besought him for peace, whom he spared; he came not nigh their Town, nor slew any that dwelt in their Countrey. The seditious *Jews* that were in the City of *Zippory*, hearing of *Cassius* coming, fled unto the mountains;

but

but in the way they lighted upon part of *Cassius* Army, whereof they slew 200 men, and wounded their Captain *Glaphira*: yet at length the seditious were put to flight, and many of them *Glaphira* with his horsmen pursued, overthrew and destroyed, the rest fled to the mountains. Then *Glaphira* Captain of *Cassius* Army, went to *Cesarea*, that was subdued to the Romans, there to cure his wounds that the *Jews* had given him. Thence went he to *Antipire*, which as he would have assaulted, he perceived it to be furnished with a great power of the *Jews*, and seditious: These hearing *Cassius* also was coming, they went purposely to fight with him, but perceiving that *Cassius* power was very great, they determined to encounter with him in the plain of *Gibeon*, fifty miles from *Ierusalem*: whereupon the *Jews* with their companies fained themselves to flye, to the intent they might draw the Romans after them; And within six daies they came to *Gibeon*, and theresoer rested: *Cassius* pursued after them with all his hoast, till he came to *Gibeon*, which he besieged and assaulted also. It chanced then upon one of the Sabbaths in the morning watch, the *Jews* (armed at all points) issued out of the Town, to give their enemies a *Camisado*; so after they had given a token of war, they marched toward the hoast of *Cassius*, whereof they slew 515 horsmen, and footmen twenty seven thousand, with the loss of only 22. of their own company. In that battell did well appear the valiantnels of *Mugbas*, a Captain of the *Jews* Army: One *Baudius* also played the

man, at that same time, for at the commandment of *Eleazar* the Priest, chief of the seditious, he set first foot within the *Romans* camp. Then began the Jewish warriours to be famous, after they had once so manfully encountered with the *Romans*: This done, *Castius* and *Agrippa* sent their Embassadors once again to *Jerusalem*, to *Eleazar* the son of *Anani* the Priest, chief of the rebels that were in *Judea*, and *Jerusalem*, requiring peace, and to come in league with *Eleazar*, lest the people of the *Jews* should be utterly destroyed by the *Romans* incursions, and invasions on every side. But *Eleazar* refused to hear the Legates, and slew one of them, because he made too many words, in perswading the peace and league.

Upon this, *Eleazar* assembled the Priests and people together, to go out and fight with *Castius*; *Castius* perceiving how *Eleazar*, and the people were affected, and what minds they were of, how they had utterly conspired to destroy the *Romans* that were there, and to consume them clean, having a sufficient trial also of the force and valiancenes of the rebels; he determined fully to go to *Rome*, for he perceived he was not able to march with the seditious, neither his own power to be compared with theirs. Wherefore he would go see what end should come of the wars, and what counsele *Cesars* Majesty would give. Taking his journey therefore to the City *Japho*, he found there letters of the *Romans*, for thither was their army come. From thence went he with them and his own army to *Rome*, and made report to *Cesar* of such

such things as have chanced: whereat *Nero* was much abashed, and not only he, but all the people of *Rome* were sore astonished to hear of the great puissance and valiantnes of the *Jews*: For which cause the Wars ceased for that year, so that the Land of *Judea* was at great rest, and quietnesse that year, through *Eleazar*s means the head Rebelle, especially from the hands of wicked *Castius*, that had sworn to revenge the *Romans*, to extinguish the *Jews*, and that he would destroy all the race of them, as none should be left alive.

Therefore these are they that delivered Israel in the time of the second Temple, out of the hands of their enemies; what time as wars were moved against the *Jews* and their Country: what time also commotions and tumults began in Israel. The first War was made by *Antiochus* the wicked King of Macedonia; who had determined not to leave one man in Israel. His mischievousnesse proceeded so far, that he slew the people of God, the Sages, and Wisemen, Princes, Elders, and young men, children great and small, Israelits, Levites also, and Priests, until all the chief men of *Judea* cast their heads together, and went to *Matithias* son of *Jochanan* the High Priest in the Mount of *Modiit*, where he hid himself for the iniquity of *Antiochus* and his Rulers, crying upon him, and saying, Deliver at this season the people of the Lord, and never think to escape thy self, whiles the most wicked enemy rangeth thus, and runneth upon thy people, and sheddeth thy blood. For

For the blood of all Israel, What is it but thy blood ? and the eyes of every man are fixed on thee, hoping that thou shouldest assist and aid them in this calamity, that they may finde deliverance by thy means.

Mattathias hearing this, wept bitterly, and said, Fear ye not, nor let these *Macedonians* dismay you, the Lord shall fight for you, Be ye only quiet. So then was *Mattathias* stirred, and delivered Israel out of the hands of *Antiochus*, and after he had overcome him, he was high Priest for one year, and then died. In whose room succeeded *Judas* his son, who executed the office in the Temple six years, and was slain in battel. Then his brother *Jochanan* was chief in the Temple eight years, and died likewise in battel. Afterward his brother *Simeon* was Ruler eighteen years, whom *Ptolomy* his Wifes father poisoned at a Banquet.

Then *Jochanan* his son succeeded his father in the office ; this is he, that was named *Hircanus*, first of that name so called, because he vanquished a King of that name : He reigned 31. years, and died.

After him reigned *Aristobulus* one year ; he was called the great King, because he first put the Royall Crown upon his head, and turned the dignity of the high Priesthood into a Kingdom, unhollowing and staining the holiness thereof 480. years, and 3. moneths after the returning of *Israel* from *Babylon*. He being dead, his brother *Alexander* reigned 27.years: After whose death *Alexandra* his wife held the kingdom nine years, and then died.

In whose stead succeeded her son *Aristobulus*, and reigned 3. years ; In his time *Pompey* a *Roman* Captain came against *Jerusalem*, wan it, and apprehended *Aristobulus*, bound him in irons, and carried him captive to *Rome* ; in whose place he ordained *Hircanus* his brother to succeed, who reigned forty years. During his reign rebelled *Antigonus*, son of *Aristobulus*, *Hircanus* brother, and with the aid of an Army of the Persians, encountring with *Hircanus*, took him prisoner, and sent him to *Babylon*, cutting off his eares, that he should never after be meet either for the Priesthood, or for the Kingdom. *Antigonus* reigned three years : In his dayes *Herod* fled and joyned himself with the *Romans*, by whose help he slew *Antigonus* the third year of his reign, and reigned after him 32. years, and then died. After *Herod* succeeded *Archelaus* his son, who was taken by the *Romans*, the ninth year of his reign, laid in bonds, and ended his life at *Rome*. Next to him reigned *Antipater* his brother, who changed his name, and called himself *Herod* ; he reigned full ten years, overcame and wasted *Spain*, because the King of *Spain* had ravished and taken away his brothers Wife, and there died.

After him followed *Agrippa*, son of *Aristobulus*, that was his brothers son ; he reigned three and twenty years, after whose death his son *Agrippa* reigned twenty years. This is that *Agrippa* of whom we now speak of, and of the calamity that befell in his time upon *Israel*. For all the while he reigned, the Wars between the *Romans* and

and *Israel* never ceased, until the people of *Judea* were led captive into the Province of the *Romans*: at that time also the Temple was desolate, I mean the desolation of the second Temple, which we saw with our eyes builded and destroyed.

The 20. year of the reign of King *Agrippa*, the 9. day of the 5.moneth, that is called *Ab*, viz. *July*: *Nero Cesar* sent a Present for a burnt-offering, to be offered in the Temple at *Jerusalem*, requiring peace of the Elders and Sages of *Judea*, and *Jerusalem*, and that they would receive him into league with them, saying; *My request is, that you would offer my present to the Lord your God, for his service and religion liketh me very well; so that I desire you to joyn in league with me, according as you have done past. I have heard what Castius the Captain of mine Army hath done to you, which displeaseth me out of measure; wherefore I assure unto you a faithful league, by the consent and counsel of the Senate of Rome, that hereafter there shall never any Roman Captain stir hand or foot against you, but rather your Chieftains, Rulers, and Judges shall be all Jews, and of Jerusalem: Then Agrippa your King, shall be Lord of all your Rulers, and what he commandeth, you shall do it; the Romans shall only be called your Lords, and have no more to do with you.*

So when these Legates came to *Jerusalem*, they went and spake with *Anani* the Priest, informing him of *Nero's* mind, and shewed him his Present, placing it afore him: The Present was this; A Bull

Bull for a burnt-offering, with a Crown of Gold upon his head, his horns also were covered with Gold; upon him was a cloth of purple powdred with precious stones: there went certain before him that carried ten talents of Gold, behind followed very many Sheep for peace-offerings. When *Eleazar Ananis* Son heard thereof, he came and cast out of the Temple of the Lord *Nero Cesar's* Presents, saying, We will not profane and unholaw the Sanctuary of our Lord, with the offerings of strangers; for God will accept neither their burnt-offerings, nor their peace-offerings: When he had so said, he sounded a Trumpet, set his men in array against the Host of the *Romans* that kept watch and ward in the City of *Jerusalem*, and slew many of them that day, with one of their Captains also, and another they took alive; He being a valiant man, and seeing the routs of the *Jews* to urge him grievously, said unto them, Save my life and I will yield; unto whom *Eleazar* the Rebell-sware, that he would not slay him, but spare him for his manhood (for he had slain very many of the *Jews* before) whereupon he yielded himself.

Then *Eleazar* said unto him: *Like as thy sword hath made many Women childless, so shall thy mother be made childeſſe of thee above all other; and therewith contrary to his oath, he commanded his servants to kill him.* King *Agrippa* seeing this, was wonderfully sorry. Therefore as he stood in one of the streets, he cryed, O thou Rebel *Eleazar*, I pray God that this mischief, whereof thou art cause, and thy acts

acts, may light upon thee, and thy fathers House, which when it cometh to passe, we shall never be dismayed at. It appeareth they shall have somewhat to do, that study to make peace and tranquillie in thy dayes ; for they are sure to be destroyed with thee. How long wilt thou continue to bring us into the Bryars, Thou enemy and hater of the Lord ? Why doest thou destroy and waste the Vineyard of the Lord G O D of Hosts ? *Eleazar* answered him, What takest thou upon thee the name of a King ? if thou be a King, why commandest thou not us to be punished ? Where be thy valiant souldiers ? Let's see, Come thou and they together and chasten me, that it may be tried whether thou be a King indeed or no ; Thou standest aloof off, and when thou speakest, thy feet are ready to run away, as though a dog should set himself against an armed man, and bark at him, bleating out his tongue. With this he winked upon the Rebels his complices, to run upon *Agrippa*, and take him whiles he held him in talk : but that was perceived of one of *Agrippa*'s servants whom he had appointed for the same purpose, to stand over against him as nigh as he might, to mark and spy if the Rebels could make any stir toward him, and to let him have knowledge ; He therefore laying his hand upon his head, gave a sign to the king to flee, saying, Away, away, for if thou tarry any longer, the seditious will slay thee and us together. *Agrippa* perceiving that, he gat from thence with all speed, and the Rebels pursued him, but in vain, for they could not overtake him. So he got to

Japho

Japho a Town under the *Romans*, where he was in safeguard. From thence he fled to *Rome*, and declared to the Emperour *Nero*, the mischief that befel at Jerusalem, and all that seditious *Eleazar* had done to his offering ; also how his commandment took no place. Wherefore *Nero* joyned unto him again *Castius* with a huge Army, wherewith they both entred Judea, and wan many walled Towns, amongst which they razed *Japho*. For the *Romans* perceiving the power of the Rebels to encrease, were afraid lest they should get it into their hands whereby it might be an annoyance in time to come to the *Romans*, chiefly seeing it was a notable Haven for their ships to arive in *Judea*.

After this, both *Agrippa* and *Castius* led their Army towards Jerusalem, to war upon the Rebels, and utterly to destroy them. *Eleazar* and other Priests with much people hearing that, they issued out against them, and found them encamped in the way, between Jerusalem and *Japho* ; But after they had joynd battel, many of the Jews were slain by the *Romans* : the residue, *Castius* and *Agrippa* put to flight, and pursued the chase unto the gates of Jerusalem, besieged also the City for the space of three dayes. The fourth day the Priests and the people issued out suddenly unawares upon the *Romans*, set upon their Camp, and slew five thousand Footmen, and one thousand Horsemen. *Castius* seeing that he nor his could escape, he chose out forty thousand of his best souldiers, and placed them betwixt his Camp and the Priests,

Priests, commanding them to stand all the night sounding their Trumpets, and making of fire; that he and *Agrippa* might escape, and that they should not remove out of their place till the morrow. The Jews hearkning to the sound of the Trumpets, and musing what they should mean, pursued not the *Romans*: but perceiving in the morning, they were gone toward *Cesarea*, three dayes journey off, *Eleazar* with the people followed, and in the way found their baggage strayed, that the *Romans* had cast from them, to run the lighter, and escape easilier, which they let alone and pursued them to the gates of *Cesarea*. But *Caius* and *Agrippa* got fast within the town, and from thence went both together to *Rome*; where they declared unto *Nero* the Emperor, how they sped at *Serusalem*: and as they were making relation of this unto the Emperor, there came also a Post out of *Persia*, with tidings that the king of *Persia*, was revolted from the Roman Empire. These things troubled the Emperour sore, to see almost all fall from him, that heretofore had obeyed the Empire of the *Romans*.

At the same time returned *Vespasianus*, Captain of the Host, whom *Nero* had sent into the West parts of the World, as *Germany*, *Brittain*, and *Spain*, which lands he had brought under the subjection of *Nero*. To him *Nero* declared, what mischief the Priests had wrought to the Roman Host in *Judea*, how they had slain the *Romans*, and so forth, as he had heard of *Agrippa* and *Caius*, which displeased *Vespasian* greatly.

After

After this, *Nero* sent *Vespasian*, and his son *Titus*, to revenge the *Romans* on the *Persians* and *Jews*, giving in commandment to rase their walled Cities, to beat down whatsoever they found, without sparing either man, woman, or child, infants, sucking babes, or old folkes, but to slay all. So that *Vespasian* and *Titus* set forward with a chosen and pickt Army of the *Romans*, passed the seas, and came to *Antiochia*. The *Jews* having intelligence of this, chose out of their Captains, three of the principal and most expert Warriours, of whom I *Joseph* Priest that wrote this History was one, who by the divine favour am not ignorant in feats of Arms, and famous in Acts of Chievalry; and *Anani* the High Priest, and *Eleazar* his son. To these three they committed the whole Land of *Iudea*, dividing it to them by lot, and gave them a furniture of war. One third part therefore (which was whole Galilee from the Land of *Nephtali* and beyond) fell to *Joseph* the Priest, son of *Gorion*, to his honour and glory, who for his worthinesse, they named also *Josephon*, because he was then anointed, appointed, and consecrated to the Wars. The second lot came forth; which fell unto *Anani* the Priest, who had the City of *Jerusalem*, and the country about it, with a charge to repair the walls of the City, to sustain the brunt of *Vespasian* if he should come so far. The third lot fell to *Eleazar* the son of *Anani* the Priest, to whom was joyned Captain *Jehosua*, and other Jewish Captains. By the Vertue of this lot fell to him the whole Land of *Edom*, from *Elat* to the Red Sea.

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The rest of the Land from *Jericho* to *Euphrates*, with that also that is beyond the river, and all the Land of *Mesopotamia*, fell to Captain *Menasches* lot. To other Princes of *Iudea*, and to the worthiest Priest, they committed the fenced Cities from the limits and bounds of *Jerusalem* to *Egypt*.

Vespasian taking his journey with his host from *Antiochia*, came and pitched his tents in *Aramzofa*. For he had devised thus with his council; First to invade *Galilee*, and after to try what they could do in *Iudea*. *Joseph Gorion* having intelligence of this his purpose, departed from *Jerusalem* to *Galilee*, built up the Towns that were destroyed, and repaired their walls, gates, bars, and palaces; ordained also Captains over the people, to lead and govern them; some of thousands, some of hundreds, Tribunes and Decurians. He instructed the people also in feats of Wars, what the sound of Trumpets signified, what sound served to fall in array, what to gather the souldiers together, and what to divide them. After he had instructed them in the knowledge and feats of War, he said unto them thus: *Ye shall understand (dear Israelites) that ye go to fight at this present against your enemies, wherefore let no fear overcome your hearts, nor dismay you at the sight of your enemies, but play the men, and take a good courage to you, to fight for your Cities, for your Countrie, and for your selves: Be not afraid of death, but rather be stont in defence of your Countrie, that ye be not led away from it, and to fight for the Sanctuary of the Lord, that it be not stained and polluted with the uncleannessse of the Gentiles.*

Consider,

Consider, that it is better to die in battel, than to live in captivity and bondage; Therefore when as ye shall come to joyn with your enemies, and shall see any of them beaten down, and attempt to rise again, whosoever of you is by and seeth him, remember the zeal of your God, wherewith it becometh you to revenge his quarrel, and being moved therewith, strike him that he never rise again; but if you shall see any of your fellows down, being inclined with the zeal of your God, rescue him from the hands of your enemies, and if he be not yet killed, cure him. If he be dead, ye shall do what ye can to bury him in the Israelites burial; and so if we chuse rather to die than to live, we shall prosper in our Wars; we shall die for the Covenant of our God, and deliver our souls, bringing them to the light of life in Heaven.

After he had said this, he chose out of the Jews 60000. footmen, and but few horsemen: And out of these he chose 500. of the best, such as not one of them would shrink from ten, ten from an hundred, a hundred from a thousand, a thousand from ten thousand. With them *Joseph* went to the Cities of *Agrippa* that were in *Iudea*, to win them: for *Agrippa* stuck to the Romans, were it right or wrong, with all the power he could make. He went first to *Tiarva*, a great City that belonged to *Agrippa*, whereas both his treasure and munition of War lay: When he approached the City, he spake to the people upon the walls, and offered them peace, on condition that they should open the gates, and deliver unto him all the treasure of *Agrippa*, and all his jewe's; this if they would do,

he then would spare them, and kill none of them. Were it not better for you (saith he) to take part with them that defend the Sanctuary of God and his Inheritance, than to joyn your aid with *Agrippa*, which is confederate with your enemies, and assaileth us, augmenting the power of them that hate us, so that he refuseth not to fight against the Sanctuary of the Lord, and the people of his Inheritance? The men of the Town condescending to *Joseph*, opened the gates, and he entering the Town, made peace with them, and they delivered him all the kings treasures, for they liked *Josephs* words, and consented to take such part as he took.

CHAP. VI.

AT that time came news to *Joseph*, that troubled him sore; namely, that *Tiberias* had rebelled and revolted from the people that dwelt in Jerusalem, and were changed from his lot, to become *Vespasians* subjects, who had set a *Roman* Captain over them. For reformation whereof, he left his Army at *Tiarra*, and took six hundred young men with him to *Tiberias*, coming on it suddenly, and at unawares: And as he stood on the banks of *Genesar*, he espied the Navy of the *Romans* that there lay at road to aid *Vespasian*, which *Joseph* charged to be broken in pieces, and to be scattered abroad in the sea. The men of

Tiberias

Tiberias therefore seeing the Ships dispersed in that fashion, they conjectured it was done by some of *Josephs* host, wherefore the *Romans* fled to the Town, got in, and shut the gates. *Joseph* notwithstanding came to one gate of the City, and cryed that the people might hear, saying; What meaneth this conspiracy of yours against me? ye fight not against me, but rather against the Lord God, whose Covenant ye have transgressed, and broke the Bond that we made with him; Ye have also violated your oath that you sware by the God of *Israel*, that we should fight against our enemies to abate their pride. The people answered from the walls, We beseech thee our Lord, hear thy servants speak; God forbid we should joyn with the *Romans*, and not rather with the people of the Lord God of *Israel*, and his Sanctuary, with the people of his Inheritance: howbeit there be amongst us certain proud men, ungodly persons, that have made a league with *Vespasian*, and have brought into the Town one of his chief Captains: wherefore and it please thee, my Lord, to enter the City with thy souldiers, come unto us, that we may live with thee, rather than to perish in the hands of them that hate us.

So they opened the gates, so that *Joseph* went in and took the Town. Then he caused to apprehend those ungodly persons that were there, about six hundred men, and laid them in irons, sending them to *Tiarra* which he had afore taken; the other wicked men that had aided *Vespasian*, he put to the sword. But the chief Gouvernour

of the Town he apprehended alive, carried him out of the City, and commanded one of his Soldiers to cut off his hands. Then the Captain besought Joseph, saying, I beseech thee, my Lord, let one of my hands be cut off, and leave me the other. Then Joseph and his souldiers laught him to scorn, judging him to be no valiant man, nor of haughty courage: Joseph bad his souldier give him the sword in his own hand, and let him cut off which hand he list, and leave him which he will. So the Roman Captain took the sword, and cut off his left hand himself, leaving him the right, and so he was let go. He came therefore unto *Vespasians Camp*, to shew them what shame was done him.

After this, the Citizens of Zippory rebelled also, making a league with *Vespasian* and the *Romans* host. *Joseph* being certified of this, made thither with his host to besiege it, but the Town abid the brunt of the assault that *Joseph* could prevail nothing against it, wherefore he besieged it a long season.

About that time, it was signified also to them of Jerusalem, that the *Ascalonites* had entred in friendship with the *Romans*. They sent therefore *Neger the Edomite*, and *Shiloch the Babylonian*, and *Iehochanan* with a power of the common people, who came to *Ascalon*, and besieged it a great space. Within the Town was a Roman Captain called *Antonius*, a valiant man, and a good Warrior: who upon a certain night in the morning watch, issued out of the Town with his company,

to

to give a *Camisado* to the *Jews* that besieged the Town, entred their camp, and made a great slaughter, continuing the same till it was day-light, so that about 10000 of the *Jews* were slain, the rest never moved out of the place, saying, It is better for us to die in this battel, than to flee from our enenies; therefore they took a good heart unto them, and stood manfully in their stations and places, trusting in the Lord God of *Israel*; and when it was day, they also set themselves in array against *Antony*, slew many of his men, not without losse also of their own part: for *Shiloch the Babylonian*, and *Iehochanan of Jerusalem* were destroyed, by the *Romans*, with others of the *Jews*, to the number of 8000 fighting men, that were under *Shiloch* and *Iehochanan*, and never a one of the Jewish Captains escaped that conflict, save only *Neger the Edomite*, who hid himself in a Sepulcher that was there in the plain, whom the *Romans* in their pursuite sought, but found him not, wherefore they set on fire the wood, that it burnt round about the Sepulcher wherein he lay hid, and consumed all the trees, shrubs, and bushes, but came no nigh the Sepulchers; For *Neger* had called to the Lord with his whole heart, to deliver him this once from his enemies, lest he should be shamefully handled of them, promising at another time to be ready to die valiantly in his quarrel: So *Neger* escaped the *Romans* by the help of the God of *Israel*, in whom he put his trust.

Shortly after sent the *Jerusolimites* much people to *Ascalon*, to the number of eighteen thousand

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thousand good men of war, to bury the bodies of the Jews that were slain in the conflicts by *Antony*. They sought also the body of *Neger* the *E. domite*, but they found it not, till at length he cried unto them out of the Sepulcher, saying, I am here: For God hath delivered me out of the hands of nine enemies, to the intent I may be avenged of them in the wars of the Lord. So *Neger* declared unto them at large, all things how they chanced unto him: wherefore the Jews rejoiced greatly that they had found him alive, and that he was saved by such a miracle, and the Lord delivered him: Therefore they put their trust in the Lord, believing that God would be present with them to aid them, whereof this deliverance of *Neger*, they took for a sure token. The Romans kept themselves within the Town for fear of the Jews that were come to bury the bodies. So the Jews buried all the bodies of their own part that were slain in both battels, for the Romans were not able to prohibite and let them, but held them in the Town. And when the burial was finished, they took *Neger* with them to *Jersalem*, to give God thanks there for his deliverance at that present. Then *Joseph* the Priest gathered his strength, and came upon *Ascalon* with his whole Army, assaulted them, got the upper hand, and won the Town; after slew *Antony* and all his people with the Sword, that of all the valiant men of War that were with him, not one escaped. Besides this, also the Villages and Hamlets that were thereabout without the Town, he burnt them all: And so served he

all

all the Towns thereabout, that had entred into league with the Romans, slaying both Jews and Romans that dwelt in them with the sword, as many as he found, and their houses he burnt.

This done, *Joseph* returned again to *Zippory* fought with them and got the upper hand, there shed he much blood of the people that had conspired with the Romans, utterly destroyed them, burnt their Cities and Villages, led their wives and children prisoners unto *Ierusalem*; and all the Romans he found there, he put them to death.

When *Vespasian* & *Titus* had heard of all that *Josephus* had done against the Romans, both how he slew their Garrisons as many as he could find in *Galilee*, and all the Jews that had made any league with him and his sons, they were wonderful incensed, and in agreatrage. They took therefore their journey, and came to *Apitelma*, otherwise called *Acho*, where at that time, *Agrippa* King of *India*, was abiding, and forty thousand men with him, all good men of war, and archers every one: these joyned themselves with *Vespasians* Army by which means the Romans Camp became very great. Moreover, out of other Nations round about *India*, good men of war without number, joyned with *Vespasian*. He had aid of the best men of war out of *Mesopotamia*, *Aremzofa*, *Assur*, *Sinear*, *Persia*, *Chuldea*, *Macedonia*, and out of the Provinces of the people of the East, yea, the people of *Mizraim*, *Lod*, *Denan*, and *Seba*, with all Provinces far and near, that were under the subjection of the Jews, cast off the yoke from their necks,

necks, and rebelled against the Dominion of Jerusalem, joyning their power with the *Roman Army*, to aid *Vespasian* and *Titus*. For these were also subjects unto the *Jews* that sore had burthened them; wherefore they came to help the *Romans*, and to invade Jerusalem and the people of the *Jews*. But the *Edomites* had not associated themselves unto *Vespasian* and *Titus*, for they were in subjection to the *Jews* and served them, so that not one of them aided the *Romans*. For long before, they had moved war against Jerusalem, and could not get the victory, but the *Jews* prevailed against them, and subdued them.

Hircanus also the first King of the *Jews* circumcised them. They dwelt also in *Jerusalem*, kept watch and ward about the house of the Lord, and his covenant, without all rebellion against the *Jews*, and *Ierusalimites*. And at that present was thirty thousand of the best of the *Edomites* in *Jerusalem*, which kept the walls, and the house of the Lord. After this, *Vespasian* and *Titus* with all their host, took their journey from *Acbo*, and came to *Galilee*, and in the mount they pitched their tents: Wherefore when tidings was brought to Joseph, how the host of the *Romans* lay upon the mount of *Galilee*, and how *Vespasian* had sent before him a great power, to repair the broken waies, to fill the holes, and cast down the hills; to levell the way, that his people might pass the better, for he was sore moved against the *Jews*: Joseph issued out of *Zippory* with all his power, set upon them and slew them, taking such vengeance of them,

as never was the like before, for his God was with him: *Vespasian* and *Titus* hearing of this, determined to set upon Joseph at unawares, and to beset all the waies, that he should escape of no side; but Joseph had intelligence of their coming, wherefore he left *Zippory*, and went to *Tiberias*, whither *Vespasian* followed: Joseph perceiving them coming, fled from thence to *Iorpata*, the biggest City in *Galilee*, closed up the gates, and there remained with his Army. Then sent *Vespasian* certain Noble men, Embassadors to Joseph, to debate the matter with him in this wise: *Vespasian* Generall of the *Roman Army*, desireth to know what it should avail thee to be thus pend up within a walled town, he wills thee rather to come forth to intreat of peace with him, and to enter into a league together; for it shall be to thy avail to serve *Casar* Emperor of the *Romans*, that thou mayest live, and not be destroyed, nor any of thy people with thee. Then Joseph sent Embassadors again to *Vespasian*, demanding truce for a few daies, that he might deliberate upon the matter with the people, and let them understand his words; Peradventure (saith he) they will be perswaded to make peace with thee, and then will we enter league with the *Roman Empire*. So *Vespasian* ceased from fighting against Joseph, permitting him to consult of the thing. Upon that, Joseph sent Embassadors to all the people at *Jerusalem*, to the Priests, Chief men, Rulers, and to the rest of the people, giving them to understand *Vespasian's* mind: *Te shall understand brethren*, that *Vespasian* Generall

nerall of the Romans, sent his Embassadors unto me, enquiring, What it wold avail us, to be stiffe against peace, and to joyn in league together, that we may serve the Emperour of the Romans, so to save our lives, and not to be destroyed: And I pray ye, why will ye lose your lives, your wives, your sons and daughters? Why will ye all fall together on the swords? that both they that should be left alive among you, shall be led Captive out of your Countrey, to a people that they never knew, whose language they understand not; and your Country to be made desolate, your Sanctuary laid waste, that there shall not be so much as one man left to enter into it. Never suffer this, you that be wise men, but rather receive my counsell, and come hither to us, that we may deliberate together, what conditions of peace we shall make for the safety of our lives, rather than to be destroyed; and that we may use the commodities of your Countrey, being at peace therein: For life and quietness, is to be preferred before death and banishment.

The inhabitants therefore of Jerusalem both Priests, Chief men, Rulers, and Noble men of Judea, with the rest of the people, sent unto Joseph, saying; Take heed to thy self, that thou never consent to this, to receive conditions of peace with them, but be strong to fight, till such time as thou shalt consume them, or till thou and all the people dye in battel, and so shalt thou fight the battel of the Lord, for his people and his Sanctuary, with the Cities of our God: in the mean season, be it as it may, but let thy power not be with them.

When

When Joseph heard the determination of the people of Jerusalem, how all sorts with one consent willed by the Embassadors the continuance of the wars; he was wonderfull wroth, and in a great fury issued out with all his people, and set them in array against Vespasian, and the Roman host, in which conflict were slain very many of the Jews: and from that day forward, Vespasian began fiercely to war upon the Jews. He departed thence to the City Geerara, a great City in the highest Galilee, besieged it, and won it; razed it, slew all the people, Man, Woman, and Child, Oxen, Sheep, Camels, and Asses, leaving nothing alive; And then he said, Now begin I to be revenged for the Romans, which the Jews murthered in the land of Iudea. From thence he departed, and brought his Army to Iorpata, where Joseph remained: The first day that he incamped about Iorpata, he relieved his souldiers with meat and drink plenty; and made them good cheer, then furnished he every man with weapons.

So on the next morning early, the Roman Army gave a great shout, and beset the City round about on every side. In this businesse Joseph stood upon a certain Tower, from whence he beheld the huge camp of the Romans; wherefore he sounded forth a Trumpet and gave a sign to battel, issued out with the whole power of the Jews that he had with him, and set upon the Romans camp at the foot of the hill, continuing the fight from morning till night; And when it began to be dark, they ceased fighting, and departed the one from the other.

other; the Jews to the town, the Romans to their tents. In this battel were many slain on both sides, as well Jews, as Romans. The Romans advancing themselves, proudly and stoutly said, We will quickly vanquish this little Nation, as we have subdued all other Nations that we have conquered, that they shall annoy us no more, and afterwards we shall be at rest. The Jews also on the other side encouraged themselves against the Romans, saying; At this time we will all dye together, for the zeal of the Sanctuary of our God, and never suffer these unclean persons to pollute it; and having once destroyed them, we shall be quiet: So what with the pride of the Romans on the one side, and the stiff-necked stubbornness of the Jews on the other; much people was slain in that fight, for it continued till the second, third, and fourth day. In this while, all the Jews that dwelt about *Iorpata*, fled unto Vespasians camp, and joyned themselves to the Romans to aid them; and ever as Joseph skirmished with Vespasian without the City, Vespasian sent a power to assault the City. So Joseph and his men fought with Vespasian without the Town, and the Jews that were within the Town defended the wall against the Army of the Romans, that was a lesser host made of the main Army: but the Jews that were within the Town, began to diminish every day, untill very few were left. The hardest also of Josephs souldiers, and the worthiest young men that fought without, were all slain, except a very few, with whom Joseph fled and recovered himself into the Town,

rampering

rampering up the gates after him: but as Vespasian with all his Army besieged *Iorpata* a long while, he espied at length a Conduit without, that ran into the City, whereof the Citizens drunk because the water was good and sweet; that he cut off, and derived the waters thereof besides the City, whereby the inhabitants of the City were destitute of beverage, having nothing left them but Well-waters. Joseph therefore perceiving that the conduit water whereof they were accustomed to drink was taken away, conceived with himself; Now will the Romans brag and boast against us, and think to take us at their pleasure, whiles we have no water, but shall be constrained to dye for thirst: He took therefore garments, and dipped them in the well waters that were in the Town, and hanged them here and there over the wall, to declare to the Romans, that they had water plenty in the Town, lest they should conceive any hope of winning the Town, thinking they had no waters.

Then commanded Vespasian a mount to be raised nigh to the Town side, to plant an iron Ram upon, to batter the walls with, and beat them down.

The manner of the making of an iron Ram, is thus.

First they take a great long thick beam, upon the forepart whereof they put a great strong head, made like a Rams head, with horns, all of principall strong iron, the weight of it is as much as half the beam, & covereth the beam to the midst. Then fasten they into the ground over against the place that

that they intend to batter, two great Trees, like two masts of ships, between which they hang the beam that is called the Ram, with strong ropes made of hemp, the best that may be gotten, and iron wier twisted together: At the hinder part of the beam from the wall-ward, are rings of iron surely fastned, with ropes made with hemp and wire, tied to them: that when the assaulters will batter the walls, they push forward the beam as though it were a spear, and fasten his strong horns among the stones. Then hung they weights at the rings of the hinder part, and much people a far off take hold of the ropes that come through the rings behind, and hale that part of the beam upon the ground, and by such means they shake the wall, that they make it quake again.

Thus in many places they did wrest, and wrench out the stones of the building, so that afterward the wall falleth down. There be also other manner of engines, as an iron Ram upon four wheels, bound with iron and fastned with iron nails. To this they make four feet, as hath a Ram, as the bigness of the beam requireth. The biggest for the most part is thirty cubits long, and the least is ten. And look how many feet the Ram hath, so many wheels hath it also, for every wheel hath his foot by him: and when they will batter the wall, certain men appointed thereunto, draw it first a good way off, then a great multitude of men take hold of the hinder part thereof, by four porters or levers of wood that are put therein, and with all their strength shove forward the Ram to

strike

strike the wall they will batter. The head of this iron Ram that goeth upon wheels, hath no horns but is blunt, made of the strongest kind of iron, with a wonderful thick neck: they have also upon both sides of the engine, a pentise of wood for the safegard of them that shove forth the Ram behind, from the arrows or stones of them that are upon the walls. The Rams that *Titus* used at Jerusalem, for the most part ran all upon wheels. Of the other sort he had only a couple, as we shall declare in this place.

The beam of this Ram we even now described, was as thick as ten men could fathom, and the length thereof was fifty cubits. It was also hollow within, and filled with Oxe-hides folded and sowed together. The wood served for none other purpose then that the fashion of the leather might be set as upon a shield. The hinder part of the beam was covered over with iron plates. The leather was put within, that the beam should not break with the poise of the weights that were hanged by the rings behind, whereas men appointed for the purpose, haled at the ropes to draw back the beam. The wood therefore that went about the leather, served to keep the leather in fation. They covered it with an iron plate, lest they that kept the walls should set it on fire: the horns that were upon the head of the Ram, were as many as they listed, but never fewer than ten, and then the beam was XX. cubits long, nor also more than fifty, and then the beam was a hundred cubits in length. Betwixt

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every

every horn was as thick as a man could fathom, the length was a cubit and a half at least. The wooden wall or pentise was as long as the leather that was put in the beam, and it was set on both sides toward the hinder part of the beam, to defend the men that laboured to batter the walls, lest they should be hurt with arrows or darts.

The Ram that *Vespasian* used at *Jorpatia*, which he besieged, and me in it, was made in this sort. The length thereof was fifty cubits: it had twenty five horns in the head, which was as thick as ten men, every horn also was as thick as one man, and betwixt every horn, the space of one cubit: The weight that was hanged at the hinder part, was a thousand five hundred Talents, every Talent was about a hundred Troy weight; the men that laboured in the executing of this Engine, were fifteen hundred. To remove it from one place to another, or from one City to another, were appointed a hundred and fifty yoke of oxen; or else three hundred brace of Horses and Mules: If they were to assault any Forts or Cities that stood on hills, then they did divide it in parts, and bring it up to the siege by piece-meal, and there it was set together again.

Now when the *Romans* had battered the walls of *Jorpatia*, and *Joseph* perceived them to shake, he took great sacks, filled them full of chaff, and hanged them down by the walls, that the horns of the Ram could not come nigh the stones of the wall, but light upon the sacks, which by reason of the softnesse of the chaff, hindred and brake the stroke

stroke, that the walls were lesse hurt: For the nature of soft things is, to give back to the hard, and to weaken their force.

But *Vespasian* seeing the subtily of *Joseph*, used also policy for policy; for he sent into the Town secretly, *Jews*, spies, which when the batteries should be, might cut asunder the cords that the sacks were tyed to, and with them slip down the walls, where the *Romans* were ready to receive them, that they should not hurt them in the fall; and immediately they struck the wall with the Ram. There was at that present in the City, a certain valiant man, named *Eleazer*, of the house of *Anani* the high Priest that then dwelt at *Jerusalem*: This *Eleazer* perceiving the *Romans* to go about to batter down the wall as they did before, plucked out of the wall a mighty stone, so that he made a great hole, or gap, whereat he slid down the wall, and stradling did light on the Engine, made fast an iron chain to the horns thereof, and got again up nimblly and quickly, from the beam into the Town, with the chain in his hand, for the wall was not very high above his head, as he stood upon the Ram; then the other tall fellows took hold upon the chain, fastened it to the pillars and walls in the Town, that the *Romans* might rather be constrained to break their Ram, than take it away from thence.

The Priest *Eleazer* yet once again boldly went down and sat upon the beam, slew fifty men that laboured about the Ram, and the rest he put to flight; then returned into the Town being drawn

up again from the beam to them that were within the Town, greatly rejoicing in his manhood. After that, he went up upon a high Tower, from whence he tumbled down with a mighty force a great stone, and a hard, on the head of the Ram and brake it, that both a great part of the head and the hornes fell on the ground : For the iron that it was covered withal was old and rusty, so that it was much wasted, and eaten therewith ; the ropes were also old. After that, *Eleazar* went down again, took part of the head that was broken, and hurled it into the Town ; the *Romans* that remained, either he slew, or put to flight. The Archers shot at him, and wounded him with five Arrows, wherefore by the help of his fellows upon the wals he climbed up, otherwise he had not been able for the grief of his wouuds.

The people then gave a shout for joy of the victory of the worthy Priest *Eleazar* that had slain the Romans, and broke their Ram, wherein they put their confidence, and brought part of it into the Town, and fastened it with an iron chain, that the Romans could not pull it back again to them, nor have the use of it afterward, wherefore divers of the best Cities of *Jorpatia* armed themselves that day, being stir'd with the great courage that they had seen in *Eleazar* ; and went down, hewed the beam to pieces, brought the poyses with the Rings, and two masts with them into the town : and the same day died *Eleazar* with great renown, as one that had fought for the Sanctuary of the Lord, and for his people and Country of *Israel*, like

like a faithful servant and souldier of the Lord : whom all the people mourned for, burying him in the Town, honouring him for his death, worthines, and faithfulness, appointing him a worthy memory also, for that he had waged battel with the enemies of the Lord.

The young men of the Jews seeing this, and especially two of them, the one called *Nitra*, the other *Polipas*, men of great wisdom and understanding, and therewith expert in the Wars, being moved with zeal of the God of Israel, opened the gates, and issued against the *Romans*, skirmished with them, and slew many of them. But at length they were slain themselves in the skirmish, for the Sanctuary of their God, for *Israel*, & their country.

When *Joseph* saw the Wars to encrease more and more, he issued out, and made a great slaughter in the *Roman* tents, burnt the mount and Engines of War that the *Romans* had left ; by which means the Wars waxed yet hotter, insomuch that *Joseph* repulsed the *Romans*. For when they saw the Jews so desperately give their lives for their God and Land, they would not abide their force.

Vespasian seeing his men shrink, he stood up, and encouraged them, exhorting them with fair words and promises, as well Gold and Silver, as meat and drink, wherewith the *Romans* allured, fought with *Joseph* that day unto the Sun-setting, and as the battel waxed hot, the Jews wounded *Vespasian* with an arrow in his right leg, which sore dismayed the *Romans*, when they saw the blood run down his leg : and that day was a sore fight between the

Jews and the Romans. *Titus* seeing his father wounded, being sore abashed, ran to him to help him, to whom his father said : How is it my son, that thou art thus astonished ? Take heart to thee, and with a courage revenge thy father of these Jews that have now the better hand of us. So both *Titus* and *Vespasian*, with all their whole host, fought that day a sore fight, and many were slain on both parts, yea, very few were left on *Josephs* part, with whom he returned into the Town.

The next day, the *Romans* raised a new mount, instead of that which *Joseph* burned, and planted another iron-Ram thereupon, between two posts, accordingly ; for *Vespasian* had brought four of this sort with him from *Rome*, but other battering pieces upon wheels, had he with him thirty, what more what less ; the bigger sort were 30. cubits long, the lesser ten. He brought also ten Engines to hurle great stones withal, which he had placed about the walls. The *Romans* therefore renewed the assaults against the Town, as they were wont before. But the Town was now desolate and naked of the stoutest warlike men, for they were all slain in the fights. Albeit *Joseph* remained and a few with him, who went every one, and the women also, to defend the walls, for there was almost no men left fit for the War. Then the *Romans* flung, with the Engines that stood on the mount, stones into the Town on every side. It chanced that a great stone hit a woman with child with such violence, that it passed through her body, and carried the child with it, by the space of

half

half a mile. They cast up and raised yet other Mounts also, from whence they flung stones. And another like chance hapned. A stone came and hit one of *Josephs* men of war, a valiant man, in such sort, that it divided his head from his body, and made it fly a large mile off. At the same time, one of the *Roman* souldiers devised with himself, how to hit *Joseph* with a venomed arrow, and gat him under a wall where. *Joseph* was, to accomplish his purpose ; but *Joseph* espied him, and cryed to him, Hold thy hand, thou wicked fellow, and do not kill me : With that the fellow started somewhat aside, being afraid at *Josephs* voice, and suddenly the Jews out of the Town poured hot Oyl upon him from the wall, and his skin was scalded off, and he ran away naked, howling, and yelling to the *Romans* Camp, where he died.

Vespasian and his son *Titus* were fully determined to continue the assault, until the 47. day notwithstanding the walls were so high, that they could not win the Town. Yet at length the men were so spent within the Town, that they that remained alive, were so wearied with toyling, that they were not able any longer to furnish their watch upon the wall. This, upon a certain night, *Vespasian* and *Titus* understanding, scaled the walls at a quarter where watchmen were lacking, and after them many more of the *Roman* souldiers followed, which went down on the inside, and brake open the great gate of the Town, wherat entred the whole Army of the *Romans*. And being within the

Town, sounded their Trumpets, and shouted to battel. The Jews with the alarum, tumult, and hurly burly of the Romans, awaked out of their sleep, and were sore afraid. Notwithstanding every man took him to his weapon, and drew to the Market-place as fast as they might. They had made the Market-place of the Town so large of purpose, that if any busynesse should happen, there might come together the whole City if they would: and as they looked about them, they saw the Roman Army entring in at the Town, by the way that came from the great gate. Then fought they with the Romans, and divided even in the Market-place where they stood, exhorting one another, and saying, Let us die here fighting, and never suffer our selves to be taken alive. But Joseph and forty men with him, worthy men all, fled away into a wood, where they found a certain Cave, and hid themselves therein. All the rest of the Citizens were slain in that conflict, for they would not yield, nor commit themselves to the Romans, they trusted them so little. For on a time, a certain Jew besought a Roman souldier to save his life, and the Roman sware unto him, saying, God deal thus and thus with me, if I slay thee, therefore yield and come hither to me. The Jew required him to give his right hand that he might trust him, and the Roman reached him his left hand. The Jew being dismayed in that great fear mark't not that it was his left hand; But when the Roman had once hold of him, he kept him fast with that hand, and with his right took his sword, & slew the Jew that then was naked, having

having cast away his weapon, upon trust of the Roman.

When the Jews saw how the Roman regarded not his oath, but slew the Jew, that upon the trust of his promise and oath, had yielded himself unto him; they determined to die altogether, and never to trust the Romans: Whereupon they resolved with themselves, utterly to die for the holiness of the Lord God of Israel; but in so doing, they slew much people of the Romans, and far more than they had done in any other battel, yet at length the City was taken. When *Vespasian* had knowledge where Joseph and his company was, he sent *Nicanor*, *Pilerinus*, and *Callicanus* with him to Joseph, to will him to come forth, and he should have his life and not be slain; upon that Joseph debated the matter with them that were with him in the Den, requiring their advice: For my part, (saith he) if ye will follow my counsel, I think it best we go unto them; but upon this condition, That they will make us a formal assurance of our lives, effectually as we shall require them; which done, I doubt not but *Vespasian*, when we come unto him, will extend his favour towards us.

When these men perceived Joseph to be inclined to yield unto the Romans, they said, We marvel at thee (O Prince Joseph) at thee, we say, that wast chosen out of thousands of people, and promoted to the Priesthood, and Kingdom, to sanctifie and hallow the Lord God of Israel, who wast also appointed Captain General of so great an host, and

and hast seen with thine eyes the shameful reproach of thy people, with the displeasures and damages of thy Sheep, that thou hast yet any desire to live in this dishonour. What seest thou that thou wouldest desire to live? Should'st thou not rather desire death than life? Peradventure thou perswadest thy self, that they call unto thee to save thy life, or for thy commodity; but without doubt this were a vain perswasion: For they call thee for none other intent than to take thee alive, and to brag how they took *Joseph*, that was consecrated and addicted to the Wars, and make it an argument that their power prospereth. Now therefore (our dear Brother and our Prince) consider that this they will do, yea if they save thy life. But put the case they put thee to death; Were it not better for thee to die on thine own sword, than on theirs? yea, if it were for nothing but this, it is better for thee to die than live; lest thou should'st hear their reproaches, their upbraiding, and their quarrelings: and if they preserve thee alive, never think they do it for thy good, but rather for thy ignominy and shame, which is far more grievous than death it self. Wherefore, our dear Brother, and our Prince, What comes in thy mind, that thou purposest to live, after that thou hast lost thy people, and thy brethren? And to what purpose serveth thy life after they be : one? Mark diligently what *Moses* (of worthy memory) our Master did, how he spake before God touching the people of *Israel*: *O pardon their sins* (saith he) *or else blot me quite out of thy book which thou hast written;* He would

not

not live after the destruction of his people, although the Almighty said unto him; *Let me alone, that I may wreak mine anger upon them, and consume them.* Why dost thou not call unto thy remembrance *Aaron* his brother, that went betwixt life and death, in notwithstanding the Angel that plagued the people, and offered himself to die for his people, that the plague might cease from *Israel*? Where is King *Saul*, and his son *Jonathan* that fought for the people of God, and died in the field? Could not *Saul* have saved his life, and his sons both, if he had been so disposed? But he, when he saw *Israel* had the overthrow in the battel, he had no desire to live longer, but chose to die rather than to live, and would not be separated from his brethren neither in life nor death, as well he, as *Jonathan* his son; these were dearly beloved, and most amiable men, (as the Scripture termeth them). Why doest thou not remember (our dear Prince) the righteousness of *David*, the anointed of the Lord, who seeing a most grievous pestilence to rage upon the people of Israel, said, *Let thy hand (O Lord) I beseech thee be turn'd upon me and my fathers house:* For I am he that have sinned, I have transgressed: as for these thy sheep, *What have they done? What have they offended?*

Where is the holy Law smothered and stifled in thy heart? Art not thou an anointed Priest, that hast declared and taught us the Holy Law, whereby we might learn how to love our Lord G O D with all our heart, and with all our soul, and with all our strength? If it be so that the service

service of God consists not in this, that we should love him whom he loveth, and die for his Covenant and Sanctuary together with his servants that be slain for the unity of the name of the Lord; wherein standeth it then? Hast not thou oft-times taught and proved unto us, how that every man that dieth in the wars for the Lord, his Sanctuary, his people, and his Law, he is to be counted in the Lord's lot, and made worthy to go unto the great Light, and shall not see everlasting darknesse? Art not thou that Joseph the Priest, that hast cryed so often in battel: I am Joseph the Priest, consecrated to battel, that have vowed my life for the people of the Lord, his Sanctuary, and his Land? But now when thou hast yielded thy self unto them, and they order thee despitefully, What wilt thou say unto them? or what amends canst thou have at their hands? I put the case they cast in thy teeth, and say, thy words be lies: How shalt thou avoid the re-proach? Art thou not he that said it, that we shculd fight for the people of God, until we die in the conflict, and in so doing, death should be ransome for our sins: and that we were sure to go to that great Light, that is the light of life. Which if it be true according as thou hast said, Why then wilt thou shun death, and not follow thy people that are gone before thee to that same light? Ever hitherto thou hast had the upper hand wheresoever thou cam'st, insomuch that they that heard of thee, trembled for fear: and now wilt thou yeild thy life to captivity to the Romans as a vile slave? Shall not this thy dishonour redound also to the people

of God? Thou art a Prince, a King, and a Priest, Wilt thou be bound in chains? Every man shall say, This is he that gave his souldiers, and the rest of the people to die, but saved himself, and his own life.

So when they had made an end of talk, each man drew out his sword, and came to him in the midst of the Cave, saying: Hearest thou, Joseph our Prince? if thou wilt be ruled by us, first we shall slay thee as a Lord and a great Prince, and thou shalt chuse what death thou wilt die, that thou mayest die honourably. But if thou refuse to die honestly, assure thy self of this, we will every man set upon thee, and kill thee.

Joseph answered, 'Indeed I know, my brethren, that your words are just and true; For who is so mad to desire to live in this hurly burly? and would God that he would call my soul unto him, and receive it unto him also. For I am not ignorant that it were more expedient for me to die, then to live, for the great troubles that have passed through my heart; but he knoweth the secrets of mens hearts, and it is he that giveth life unto men. It is our GOD that closeth souls within the bodies, and letteth them out again, because he is the living God, in whose hands remain the souls and spirits of all living creatures: He hath left with us the spirit of life, and closed it up within our bodies. What is he that will open that he hath shut? How shall we loose that he would have knit fast within us? Do ye not all know, how the life is a thing

thing that he hath left us to keep, and that we are his servants ? If then we cast away life before that God take it, Shall he not worthily be displeased with us, so that we shall not find life in the place of the living with *Abraham* our father of famous memory, and with those just and godly men our forefathers ? Do ye not know, that they went not unto God before they were called ; and when they were called, they came and so dealt God with all the holy and godly men. To *Moses*, our Master of worthy memory, the elect of God ; ye know that the Lord God of *Israel* said, Get thee upon this mountain *Abiram*, and so he did ; but he would not have done it of himself, had not God called him ; whereby ye may see, it is not lawful for a man to surrender his life unto the Living GOD, except he require it again.

Take example I (pray you) of *Job*, what time he curst the day that he was born in. Might he not either have hanged himself, or have run upon a knife, or, at the least, have followed his wife's counsel, to curse God and die ? Notwithstanding, he abode patiently in most extream pain, waiting till God demanded again his life, and then restored it unto his Lord God, and would not restore it undemanded, but tarried till his appointed time came. King *David* also of famous memory , said, Lead thou my life out of this pinfold and prison ; For he knew that the life was inclosed in the body, and that none might let it forth but God : I wot well

that

that death is a great commodity, so that the soul may return in his due time, unto God that gave it us. I know it also, That he that dieth in the Wars of the Lord, he shall come to the great Light : But I know not what can appease Gods wrath, towards the soul of that man that killeth himself, and maketh haste to restore his soul before his time, and without the Lords calling. Wherefore my friends, and my brethren, I would ye should know it, I am no more coward than you, and I do not disagree with you, because I am of a faint heart, for fear of these present calamities ; but this I know, I should commit a hainous offence against the Lord, if I should kill my self. And how say ye (you Princes) that stick unto your God? to you I speak, Tell me, who shall make intercession unto God for us, if we should commit this sin, and each kill one another ? Would not a man judge him a slave, a fool, a froward person, a rebel, and a desperate man, that should be forced with any misery, to be so mad, that because all things fall not out as he would wish, would therefore hang, or desperately murder himself with his own hand ? Such ye know the law thus punisheth : Their right hand is cut off, wherewith they forced themselves to die, then they are left unburied, as men that have destroyed their own souls : By what reason then shall we kill our selves ? I would wish that we might be slain of our enemies, rather than we should so shamefully murder ourselves, whereby ever after we should be taken for man-slayers.

If

' If any man kill himself, as *Saul* whom he commended, without doubt he committeth a hanyous crime, and such a one as no satisfaction can be made for: Besides that, he shall be reckoned faint-hearted, and as one that despaireth of his recovery: wherefore our fore-fathers have taught us, *A man ought not to despair of his safeguard and deliverance, which cometh of God, no not when the knife is put to his throat to cut it.* ' For King *Hezekiah* of famous memory, when he heard these words of *Esaias* that worthy Prophet; *Make thy Will, and set thy things in order, for thou shalt die, and not escape;* ' Nevertheless he fainted not, nor ceased not to pray to God, for the prolonging of his life in the world, that he might amend his life, and send a better soul unto God. Then the Lord God of *Israel*, seeing his unwearied and strong hope, with his repentance, suffered him to live fifteen years longer; But as for *Saul*, he was not appointed King over *Israel* after the Lord's mind, but only by the people that craved of *Samuel*; *Give us a King to rule over us:* whereupon afterward God departed from *Saul*, for he was not obedient to Gods will, but went about by force to establish his kingdom. The Lord then seeing the wickednesse of his heart, gave him over, and chose him another to be King over his people; anointing *David* his servant, whiles *Saul* was yet living; which *Saul* perceiving, persecuted *David*, and laboured with all his endeavour to destroy him, because he knew God was with him, and prospered all that he did;

' whereas

' whereas contrarily, all went backward with himself.

' For these causes I say, he chose rather to die than live; he also would not live after the people of Israel were overthrown in the Mountains of *Gilboa*. And, in mine opinion, he slew himself for nothing but because he was a faint-hearted coward, and utterly despairs of his fategard. For although he said, *Let these uncircumcised come and run me through:* Yet, if he had been of a valiant courage, he would have stood to his defence to the death: Peradventure God would have delivered him: But he contrarily, all in despair, procured both himself, and his son, a shameful death.

' But ye shall consider this, he was an unmerciful King, and therefore did God rid him out of the World. For as he did not spare his own life, nor his son's: so did he not spare others. And whereas ye alledge *Aaron* unto me, I would know of you, why he put himself between the living and the dead. Was it not because he would turn away the plague from *Israel*? If he had known that he himself should have been stricken therewith, doubtlesse he would not have striven against the striker; but trusting in the holiness of his righteousness, he stood before the Angel to deliver *Israel* from that misery: Therefore I am not to be compared with *Aaron*, albeit I am one of his children,

and never yet in all my life did I shrink to
 venture my life in the Wars of the Lord: And
 now I am not determined to kill my self, lest
 I should sin against God, and spoil my soul
 of hope of salvation: I know it well, and it
 were more expedient for me to be slain of
 mine enemies, than that I should kill my self.
 And if ye say the word, Let us go forth, and
 suddenly set upon our enemies to kill, or to
 be killed, in this battel of the Lord, and so
 shall we do well: peradventure God will give
 them into our hands; *For God is able to save*
as well by a small Army, as by a great. Then if
 ye see me to be afraid of mine enemies sword,
 ye shall thereby know me to be a coward,
 and one that fawneth upon his enemies, and
 hunteth for their favour; But ye shall see
 me go before you, as a valiant man, nor once
 to turn my face from death. What did ye ever
 see in me, that you should judge me fearful?
 Did ye ever know me refuse to fight? with-
 in the Town of *Jorpatia* I have ever kept my
 quarter and ward, and every day have I
 fought with mine enemies, whom I have not
 spared, but impaired; and that not a little,
 whiles I defended that little City forty eight
 daves against them. For I thought with my
 self, peradventure I may drive away the ene-
 mies of the Lord out of our Land, and di-
 vert them from Jerusalem, that they go not
 thither. And so have I fought with them,
 till all my valiant souldiers be spent, and
 none

none left but you; I could no longer with-
 stand their force, yet I would not yeild my
 self as a prisoner unto them, therefore I fled
 hither with you into this Cave. Now there-
 fore, Brethren, ye shall understand, that
 death is commodious and good indeed, which
 comes in time: But it is neither good nor
 godly, for a man to kill himself and his bro-
 ther, to go afterward for that deed into hell
 and perdition. And what other thing can more
 clearly set forth a mans proud, and haughty
 mind, with his hope in God, than for a man
 to suffer patiently, whatsoever chanceth un-
 to him, until his end come? Behold the Li-
 ons and other Beasts, how they are wont to
 withstand their enemies that lie in wait for
 them, to the intent they may save their lives,
 whose armour is in their teeth and claws,
 wherewith nevertheless they hurt not them-
 selves, but use them against other that assault
 them, till they either overcome, or be over-
 come. We, although we have no warlike
 Weapons, yet have Nature armed us as well
 as them: For albeit we be not of such strength
 as they, yet hath we such armour, that we
 may defend our selves therewith, both from
 man and beast; But how can we break the
 band of love one to another that proceedeth
 from God, who hath chosen us his people and
 inheritance to sanctifie him? How then may
 we be enemies one against another, and kill
 one another? If that be true, as ye cannot

' deny it, that although we be many thousands,
 ' yet we are counted as one soul, and members
 ' of one body : Then how can any man ever
 ' find in his heart to strike his own eyes or feet,
 ' or any other of his members to destroy it,
 ' except he be mad , and besides himself?
 ' Moreover, dear Brethren and Friends, con-
 ' sider to what end the Master of a ship doth
 ' abide the tempest of the Seas, and striveth day
 ' and night with the floods thereof? Doth he
 ' not do it to save the Ship, and his life from
 ' death ? If so it be, he sh .uld willingly for the
 ' same purpose put himself in jeopardy of Tem-
 ' pest, or run on Rocks, Would not the Mer-
 ' chant-men say ; See yonder desperate fellow
 ' that destroyeth himself , his Ship, with the
 ' the Merchants, and their riches ? Suppose
 ' an earthly King should give his officers to
 ' keep certain precious Jewels : Were it not
 ' convenient that they should keep them till
 ' such time as he should call for them again?
 ' If they should at their pleasure cast them a-
 ' way before the King call for them, Shall they
 ' not move him to anger ? And if a man come
 ' into the presence of the King uncalled, Will
 ' not the King chek' him, and say unto him,
 ' What dost thou here before I call thee ? So
 ' now, all the souls of Israel are the Lords, who
 ' hath bestowed them unto men according to
 ' his mercy and good pleasure, who also will
 ' receive them again when it pleaseth him ;
 ' and when his time is come, every soul shall
 ' depart

depart unto his place of rest. Therefore if a
 ' man will with his own hands, let forth his
 ' soul out of his body before his time, God
 ' will not receive it, neither shall it find any
 ' rest, but be destroyed, and why ? Because it is
 ' expulsed, and thrust out of his place before
 ' his time, and before God do call for it:where-
 ' fore it shall wander inconstantly for ever.
 ' Why then (my dear Brethren and Friends)
 ' do you advise us to kill one another, and
 ' to expell and banish our souls from us,
 ' they being not call'd for ? How can we put
 ' away this opprobry ? How can we make a-
 ' mends for this sin ? Who shall pray and make
 ' intercession for us ? And with this Joseph wept
 ' abundantly, insomuch that they laught him
 ' to scorn.

' Then Joseph held up his hands to heaven,
 ' saying. Thou Lord Almighty art our Father,
 ' thou hast formed us, and by thy great mercy taken
 ' us out of the clay : thou art he that leadest us in
 ' thy faith, and the multitude of thy mercies and
 ' benignities towards us hath not ceased. And al-
 ' though our sins have separated us from thee, yet ne-
 ' vertheless, we are thy handy-work every one of us,
 ' and a long time have we been called thy people.
 ' Thou art Lord over all creatures and souls. Thou
 ' dost what thou wilt, and none dare say to thee,
 ' Why doest thou so ? Thou art our Father, we are
 ' clay, thou hast given us our shape and fashion ;
 ' therefore if it please thee to take our souls, take
 ' them by the hands of thine Angels, that we commit

no evil against them. And if these my fellows that be present with me will not be partakers of my prayer; behold my life alone, for the which I beseech thy benign clemency, if it please thee take it, for thou gavest it me, therefore do with it whatsoever it shall seem good unto thee: It is in thine hands, thou lendest it me, and hast preserved it within me: I will not destroy it my self, or let it out of my prison, before thou demand it; for thou knowest, that as man cannot live without thy decree and appointment, so likewise he cannot die without the same. Unto thee therefore do I lift mine eyes, thou that dwellest in Heaven, to deal mercifully with thy servants, and with me, to turn our hearts that we consent not unto this, to murder our selves: If thou know any among them, that intend so wicked an act, I beseech thee, O Lord my God, let me find favour in thine eyes; give them an heart to bear wholesome counsel, that I may deliver my self and mine own life, which I commend into thine hands, that thou wouldest receive it unto thee, for in thy hand is the life of every living creature.

Thus when Joseph had finished his prayer, he turned him unto his fellows, and saluted them; Then said they, Thinkest thou therefore to move our minds, because thou hast prayed unto God for thy self, and for us? Did not we tell thee ere while, like as we tell thee now, that we are determined to die by one means or other? wherefore say thy mind, and tell us by what death thou wilt end thy life; for we have

ever

ever known thee a just man, and a worthy Prince, therefore art thou worthy to die first. Joseph perceiving his fellows were utterly determined to die, and would give none ear to his persuasions, for he could by no reasons draw them to his opinion, he went subtilly to work with them on this wise; Seeing it will be none otherwise, Brethren (quoth he) I will shew you my advice: Ye are determined to die, ye say, and that upon your own swords, therefore there is no better way, than to do it by lot in this wise: Let us cast lots amongst our selves, that we may be joyned together by couples, then will we cast lots which couple shall die first; afterwards they two shall cast lots between them, which of them shall kill his fellow; he that remaineth shall choose him one of the second couple to kill him; likewise the second couple shall cast lots between themselves, who shall die first, and he that is left shall choose him one of the third couple, whom he hath a fancy to be killed of: then they shall try by lot who shall die first, who being slain, the other may choose him one of the fourth couple to kill him, and so even till all be slain, that we see not the captivity of our people: The last couple that remain shall do thus; Run one upon the others sword, or else let them cast lots between themselves, and upon whom it falleth, let him die first: But forasmuch as we are forty and one, so that we cannot be justly joyned in couples; let us cast lots first of all, and see

which of us shall first be slain, and when he is once out of the way, then let us divide the couples : He that is to be slain first, let him choose one of the first couple, and cast lots, and do as I have devised. Then every man liked his device (which was Gods doing who heard Josephs prayer) and said all with one mouth, We will do as thou hast advised, and to thee it appertaineth to divide the men, and to cast the lots ; Joseph answered, But let us swear by the name of the Lord, that this device shall stand, be ratified, and performed ; whereunto they accorded, and sware all by the name of the Lord, that they would have this device to be ratified and kept, which Joseph had invented by casting of lots. Then Joseph cast lots, who should be the odde man, and it fell upon Jebojada, the son of Eliakim, a Galilean, which was a valiant man, and chieftest in every counsel next to Joseph, and the principal persuader of this wicked fact to kill themselves ; After that, did he craftily divide them into couples, so that the lot of his own couple came forth last of all, who looked to be saved, and trusted in God, believing that he would deliver him from this abominable deed.

Then Jebojada chose him one of the first couple, who slew him ; That done, the first couple cast lots between them, so the one killed his fellow, and chose him one of the second couple to kill him ; Then they of the second couple, cast lots between themselves in the presence

sence of Joseph, and the one killed the other ; then he that remained, chose him one of the third couple to slay him ; And in this manner did they all, till they were all slain, and none left alive, but Joseph and his fellow, who said unto Joseph, Go to, let us cast lots, that we may go to our Brethren.

Joseph answered, We will do so if thou be so disposed ; but first hear me, I pray thee, speak a few things in thy ears ; Tell me, Have not these sinners rebelled against God, in this murdering of themselves so shamefully ? neither could I by any means dissuade them, nor divert them from this opinion ; Wherefore should we two sin against God so grievously, and against our own souls ? If the lot should so fall that I should kill thee, I should be counted a man-slayer, and that worthily ; and it may so chance I shall escape after thee, and save my life ; but if the lot should so fall, that thou shouldest slay me, thou shouldest be taken also for a murderer, and peradventure thou shouldest not escape after me ; yea, although thou thinkest that thou mayest : But assure thy self of this, we lose our hope in God, in as much as we sin against our own souls. For all these men that thou seest here dead, Lo, they have sinned against their own souls, dying without discipline and good order. If thou wilt say, How shall we do by reason of the oath that we have sworn ? Dost thou not know, that he that breaketh a wicked oath, doth nothing wickedly himself therein ? For a man is not con-

constrained to perform any oath unto God, but to the keeping of his Laws ; and hereupon is it that *David saith, I have sworn, and will perform;* for neither vow nor oath that is made against the Commandments of God, can be ratified before God. And what more is, before we swear, our fathers sware first long ago, at the Mount of *Sinai*, that they and their children should keep the Law of the Lord. *Moses* also made a Covenant with them upon the same, and not only with them that were there, but also with us. How then dare we be so bold to swear, to break the Law of God, and become man-killers ? Seeing it is one of the ten Commandments expressly, *Thou shalt not kill.* Wherefore my Brother, thou shalt understand, that we need not be solicitous, nor careful for the oath that we have made, but rather to break it, for God will never be displeased with us for that : For I being afraid of these wicked persons that lie now here dead, invented this subtle means and way to swear, that I might save my life : Now therefore, my Brother, if thou wilt be ruled by mine advice, thou shalt save thy life and mine, and I will cast no lots, nor perform the oath that we made, which is no good in the Law ; if thou wilt not, I will withstand thee, and fight with thee, to kill thee, and spare my self : And with this *Joseph* leapt back, and drew out his sword, standin over against him at his defence, to see what his fellow would answer : His companion hearing this, laid neither hand nor foot against

gainst him, but said : Lo, I am content, do what thou thinkest good, because thou art a man of God. And blessed be the Lord God of Israel that hath not withdrawn his mercy from me, but made me to be in thy lot, whereby my soul is saved from going to hell : Thy lot is a just lot : *For the Lord will not leave the scourge of sinners, upon the lot of the just.* Much besides this spake *Joseph's* Companion to him, for he was sore afraid of him, lest he should have killed him, if they had encountered together ; for *Joseph* was a better man of his hands, and therefore *Joseph* chose him into his lot, that he might be able to make his party good with him. In this point *Joseph* played the wise mans part, for he escaped by this means, both from the hands of those wicked fools, and also from his fellow. Therefore *Joseph* called out of the Cave to Captain *Nicanor*, and said to him in this wise : Wilt thou promise me, that neither thou, nor any of thy men that be here with thee, or in the *Romans* Camp, shall kill us, before thou hast brought us unto *Vespasian* ? and let him do with us as he thinketh good. *Nicanor* answered : So, and so, deal God with me, if I fulfil not thy request, if so be thou wilt come forth unto me, together with the men that thou hast with thee. *Joseph* answered him, I will come forth to thee, and so many more of us as be alive : for it is come to passe, that some of us be dead in the Cave, wherefore, how can they come forth ? Then said *Nicanor*, Never think

(friend)

(friend *Joseph*) that I come to deceive thee, Come forth and trust in thy GOD, for thou needest not to fear. *Joseph* said : Swear unto me this, by the God of Israel, although he be unknown to thee. *Nicanor* answered, I swear unto thee by that God that made the World by his wisdom, that thou needest not to fear me, but boldly mayest come forth unto me. So *Nicanor* made a covenant with *Joseph* and his fellow, confirming and ratifying it in writing, after the manner of the *Romans*, and reaching it into the Cave upon a spear, holding the point of the spear in his own hand. *Joseph* took the writing, read it, and believed *Nicanor*: Then came he forth to *Nicanor*, and his fellow with him.

When *Nicanor* sitting upon his seat of State that was made him in the wood nigh to the Cave, saw *Joseph* come toward him, he rose up, and embracing him, kissed him, set him on his right hand, and wept with him abundantly : he honoured his fellow also, placing him between *Pollerinus* and *Gallicanus*, whom he had then present with him. Then *Nicanor* asked him for the rest of the men that were with him, desiring that they should come forth, and he would honour them also, and do them no harm. *Joseph* declared the whole matter unto him, and told him what was become of them.

Nicanor hearing of the pertinacious stubbornness of the Jews hearts, and their wicked intents, was wonderfully moved. So then he rose and

and went from thence, with *Joseph* and his companion unto *Vespasian*. When the Roman Army saw *Joseph*, they were greatly astonished, and gave a mighty shout ; some rejoiced that *Joseph* was taken, saying, This is good luck, that our eyes shall see our long expected desire. Other lamented and let tears fall from their eyes with pensive hearts, saying, Is not this that worthy man who made all the Roman host to quake for fear, and whose fame and renown was known throughout all Lands ? How is it come to pass that so mighty a man is taken in his own Country, and amongst his own people ? If this changeth unto such a man, to be taken in his own Land, in the midst of his families and friends ; How shall we escape in a strange Land ? Certain evil disposed persons of the Roman soldiers, went to *Vespasian*, and said, Sir, you shall do well to command this man to be slain without mercy, that hath been the destruction of so many of the people of the Romans. This is the very same, that shot the arrow and stuck you in the leg ; Put him to death, and then shall ye be sure he shall never move war more amongst you. If ye do not, ye shall see him one day again raise an Army against us, and destroy us. But *Joseph* did find friendship at *Titus Vespasian* son's hands, which came of the Lord.

Therefore when he heard those wicked mens words, that desired *Vespasian* to put *Joseph* to death, he disapproved their advice, and partly in mockage he taunted them, saying, Will you tell

tell my Father what he hath to do ? will you give him so wicked counsel, to kill that man that yieldeth himself to us, upon the trust of our league and band of friendship, which you now go about to break and frustrate ? Did not Captain *Nicanor* in my fathers name and *Cæsars*, with all the *Roman* host, make a Covenant with him ? Take heed what you say : Is it reason to break the *Cæsarean* fidelity ? Moreover, who can tell whether it may so happen, that some of us be taken by the *Jews*, like as *Joseph* is prisoner here with us ? VVhen *Vespasian* heard his sons words, it pleased him, and he spared *Joseph*, not suffering him to be slain, but committed him to a certain Captain of his, and carried him about with him through the Cities, together with King *Agrrippa*. After this *Vespasian* removed his Camp to *Tbalmida*, which also is called *Acho*, and from thence he went to *Cæsarea*, a great City.

When they of the City saw *Joseph*, they cried unto *Vespasian*, Kill him, kill him, or else he will one day be an occasion to stir great wars against thee. But *Vespasian* gave no ear to them. Whiles he was at *Cæsarea*, tidings came to him, that the Citizens of *Papho* invaded and spoiled the Isles that were subject under his Dominions with a Navy. *Vespasian* hearing thereof commanded to lay wait for them, that they might be met withal. So there was an ambush laid without the Town, and it came to passe, that when the Pyrates were gone out a roving,

Vespasian

Vespasian entred the Town and took it without great resistance, because their souldiers were absent.

When the Rovers therefore returned with their Navy, and saw the *Romans* in the City, they laboured to set a land ; but suddenly a huge tempest, and a mighty storm, drove all their ships against the rocks that were in the sea shore, (for there was no haven for ships) and there they were lost many of them, and those that swam to land the *Romans* slew : they that were drowned in the Sea, and slain by the *Romans*, were in number four thousand good men of War, besides them that were slain in the Town 40000. all *Jews*.

This done, *Vespasian* set forth *Valerius* and *Taribus*, two Roman Colonels, with his son *Titus*, who went, besieged, and wan the Towns of defence that were in *Galilee* ; And thus did *Titus* use them, They that yielded unto him, he saved their lives ; and whosoever withheld him, he slew. Moreover, all the Cities that belonged to *Agrippa* in *Galilee*, he restored them unto him again, only *Tiarva* excepted, which he utterly rased, and slew all the Males, especially such as were apt to the Wars, sold also their wives and children. And this was the only City in all *Galilee*, that *Titus* shewed such a rigour and extremity unto.

CHAP. VII.

Vespasian departing thence, took his journey to *Gamala*, which is a Citie upon the top of a Mountain; the name thereof is called *Gamala*, of an Hebrew word *Gamal*, that signifieth to Requite, or to do a good turn, because it is the best City that belongeth to *Agrippa*, and the inhabitants thereof were all very rich. The City also, called *Selencia*, was not far distant from it, a Countrey replenished with good Towns, Gardens, Brookes, and all kinde of fruitfull Trees; *Agrippa* besought *Vespasian* that he would not destroy this City: Let me go first (saith he) and offer them peace, peradventure they will take it, that they may save their lives from destruction; *Vespasian* was entreated, saying unto him, Go and do as thou wilt, for thine honour's sake I will do so much for thee. So *Agrippa* went to them, and spake friendly and peaceably unto them, and they received him in like manner, but they meant deceit, saying; Thou art our Lord and King, to whom therefore doth all

that

that is of any price, or to be desired in all Israel belong but unto thee? Therefore come near unto us, and debate the matter with thy Servants.

Agrippa crediting these Words, came close up to the City, and as he listned to them that talked with him, one cast a great stone from the Wall, which lighted just between his shoulders; with such a violence, that it struck him prostrate to the ground, and brake his back, with one of his arms also. But his Servants leapt to him, took him up, and carried him to *Vespasian*; who seeing him so sore hurt, sware he would never go from thence, till he had taken the City, and ordered them in like manner as he did at *Tiarva*, to leave not a man therein. The Roman Physicians did bestow such diligence about *Agrippa*, that they cured him.

Vespasian in his rage against the *Selencians*, because they had wounded their King, besieged and assaulted them. The Jews within the Town encouraged one another, saying, Let us stick to it now, and play the men, for we have no other hope to save our lives, seeing we have thus used the King. Certain stout men of them therefore issued out, and encountering with the *Romans*, made a great slaughter amongst them. After that, the *Romans* made ready their Engins, planted their battering Rams, playing with them against the Walls; and by that time night came, beat so great a part thereof down to the earth, that *Vespasian* and much people with him

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mighē

might enter at their pleasure. But *Vespasian* gave commandment to his Army, that they should not enter that night into the Town, but stand and compasse the walls until the morrow, that they might the better see how to win it. Norwithstanding, they would not be ruled by him, but entred. Then the *Jews* came upon them, drew the chains crosse their Streets, and closing the wayes of the City, intrapped them in such sort, that they could go neither one way nor other. After that, setting upon them, beat them down even there; so that they were all slain, save ten men that fled with *Vespasian*, and a Captain named *Butius*, one of the best men of War in all the *Roman* Army, yet him the *Jews* pursued and slew. But *Vespasian* and his, fled to the Mountains, that he might be there in safegard: and from thence he sent to *Titus* his son that was in *Syria*, for the *Roman* Army that he had sent with him to *Persia*, which *Titus* led into *Jury*.

Shortly after, *Vespasian* gathered souldiers, and, repairing his Army, joyned with *Agrrippa's* company, and returning to *Selucia*, wan it, and slew every man, leaving none alive: and afterward going again to the Cities of *Galilee*, took them, serving them in like sort. After that, he came to the City called *Nascela*, which was a walled Town, and of all the Towns of defence throughout all *Galilee*, none left but it.

This he besieged, because either resorted
many

many cut-throats and wicked persons, without the fear of God, such as were robbers and ravers of the Land of *Judea*. Amongst whom was a certain man named *Jehochanan*, learned, wise, and prudent, especially to do mischief; a witty Counsellour, and of such eloquence, that he could perswade cunningly, and disswade men from that they had purposed. Besides this, he was a murtherer, ready to shed blood, and to do any mischief; a great robber, and one that ever gaped for other mens goods, by which means he was become very rich: wherefore there resorted unto him all vain persons, man-slayers, rebels, and ruffians like himself giving them large rewards, that they might be of his fraternity, his brethren, and adherents, and he to be their head. *Titus* was sent to this City by his Father, to offer them conditions of peace; whither when he was come, he sent his Embassadors to the Citizens to treat of peace with them; whereunto the Citizens accorded & were ready to enter into league with *Titus*. When as this wicked *Jehochanan* perceived that the ancient men of the Town, and the heads &ould accept of peace, he commanded his companions to guard the wals, to hinder them from speaking with the *Romans*, saying, that they themselves would return them an Answer: So therefore seditious *Jehochanan* made answer to the Embassadors of *Titus*, saying; To morrow have we a solemn feast to the Lord God, tell thy master *Titus* therefore that he grant us truce for 2 daies,

and the third day we wil give him answer; wherewith *Titus* was content, and deferred the assault for two dayes. These things were done on Whit-sun-even, which was called the Feast of weeks, and harvest. The night afore the third day appointed was come, *Jehochanan* and his complices gat out of the Town, and fled toward *Jerusalem*, ere *Titus* knew thereof: On the morrow he sent his Embassadors to demand their answer, what they would do; They answered, we desire to enter into a league with you, for we are yours, and submit our selves to your pleasure, upon the condition, that none of the *Romans* hurt us, either in our bodies or goods. *Titus* upon this made peace with them, confirming it by Writing sealed, for the better assurance thereof. So they opened the gates, and *Titus* came into the Town with his whole Army, and the Jews received him with great joy, honouring him very much.

Then *Titus* enquired for *Jehochanan* and his confederates. The Citizens declared unto him, how he fled by night with all his unto *Jerusalem*: *Titus* hearing that, sent after to pursue him, yet they found him not, he had made such speed. Notwithstanding, many of the people that went out of the Town with him, that they might escape the danger, both men, women, and children, old and impotent persons they overtook, slew them every one, and returned with a great spoil. After this, *Titus* won all the Cities in *Galilee*, and set Rulers in them. Then *Vespasian*

Vespasian dislodged from hence, and came to the Mount *Tabor*, which hath snow on it continually; the height thereof is thirty furlongs, and upon the top is a plain twenty three furlongs long: Thither sent *Vespasian* one of his Captains called *Palgorus*, which took the Mountain, and the Town that stood thereon.

But here I will leave off the History of the other battels that were fought in other places in the Land of *Israel*, and *Galilee*, and speak no more of them in this Book, for they be almost innumerable, and we have made mention of them, in the History of the *Romans*.

THE
SECOND BOOK,
Containing
The History of the siege of
Jerusalem.

Now will we describe the Battells of *Jerusalem*, and how the City was besieged by the *Romans*; wherein we will declare all things truly, as our manner is, and faithfully, according to the verity of that that was done.

It came to passe therefore, as *Jehochanan the Galilean* was fled to *Jerusalem*, he found there men meet for his purpose ; injurious persons, wicked men, murderers, deceivers, blood-shedders, an infinite number. For out of all Countries within the Land of *Judea*, there repaired thither all men of War, to defend the Sanctuary of our God, and *Anani* the high Priest received all that came. These, seeing *Jehochanan* and his valiantnesse, revolted from *Anani* the high Priest, and clave to him, consulting with him concerning all their affairs : So he conspired with these cut-throats to lay hands upon the rich men of the City, and to spoil them of their goods ; and this was their manner. When they espied any notable rich man of the City, they would after this sorte quarrel with him : Art not thou he that hast sent letters to the *Romans*, and to *Vespasian*, to betray the City unto them ? Thus would they examine him before the People, and when he would answer, God forbid I shoul d do so ; then would they bring in godless persons, limbs of the devil, of their own company to bear false witness against him, that he might be condemned to death by the law for a rebell.

Thus dealt they with *Antipas* and *Lobia*, both Noble men, and of the chief of the City : and their goods, with all their jewels, the seditious seized for themselves. They pick'd quarrels also with the high Priests, thrust them from their chairs, that they could not execute their service. Moreover, they cast lots, who should

have

have the Priests office, and who should be no Priest. For they held the Priesthood and service of God, for toyes, gaudes, and trifles. So the lot fell upon one that was called *Pani* the son of *Peniel*, a carterly husbandman, ignorant of what belonged to the Priests office, so that he was utterly unworthy of the Priesthood : so light a matter made they of the Priesthood. The good and the godly men of *Jerusalem*, seeing the power of these ruffians, and wicked persons bear such swinge, they stuck together and determined to withstand them by force. The people therefore earnestly moved with anger, set upon them, and encououred with them in such sort, that the fight was great on both sides, in the Streets, in the Market-place, in the Temple, and in the entrance of the Temple, till all the City was filled full of dead bodies and slain men. For there was not so much as one street, but there was some skirmishes in it. The people at length got the upper-hand of the ruffians, for they were eagerly set, & earnestly bent against them. The seditious therefore seeing themselves not able to make their party good with the people, fled every man into the Temple of the Lord, shut it after them, and there remained. But *Anani* the high Priest, seeing the wicked to be fled to the Temple, willed the people to cease their fighting with them in the Temple of the Lord, lest they should pollute it with the blood and dead carcasses of those wicked persons. The people therefore left off the fight.

N 4

Then

Then *Anani* beset the Temple round about with 6000. of the choicest and ablest men of the people, well armed all of them with jakes and fallers, and as well weapon'd, with every man a sword, a target, and a spear or pike, to keep the Temple, that they should not come forth. Moreover, *Anani* cast in his mind, that besides the invading them in the Temple, which were now aies seemly, it should also be as great a damage, if the people of the Lord should assault one another in that place. For these causes, he sent Embassadors to *Jehochanan* the *Galilean*, chief Captain of the seditious and thieves, offering him peace; but *Jehochanan* refused it: For the seditious had sent for the *Edomites* to come and aid them. The *Edomites* had been ever from their first beginning very valiant and warlike-men, yet they were subject to the *Jews*. For *Hircanus* King of *Juda* had conquered them, and caused them to be circumcised, binding such of them as were the best Warriours to this service, to stand in arms, and keep watch and ward upon the walls of *Jerusalem* day and night, and the rest of them to pay tribute to the *Jews*.

Upon a certain night came two and twenty thousand of these *Edomites*, all good men of War, against *Jerusalem*. When *Anani* the Priest, and the people that were with him, heard the noise of the *Edomites* Army, he went upon the walls, and demanded of them what they were, from whence they came, and whether they would? They answered, We are

Edomites,

Edomites, and came out of *Idumea*, to visit the Lord God and his Temple, and to see in what case his people standeth: for thus we come according to our accustomed manner as ever heretofore. *Anani* answered, You are dissemblers, and not as your words do shew, neither come ye to seek God and his Sanctuary, nor yet to aid his people, but rather to the supporting of *Jehochanan* grand Captain of Thieves. Were it not better for you to assist the Sanctuary of God, than these sinfull seditious persons, that covet nothing els then to lay waste the House of God, and to destroy his People? They in the most holy City of God, do shed the blood of Just, Godly, and Innocent men; through whose wickednes the *Romans* have the upper hand of us, because we have civil wars at home with the Seditious, and external with the *Romans*. Yea, the wickednes of the Seditious is grown so far, that the most part of us had rather be slain by the *Romans*, than of our brethren the *Jews*. If so be ye be come to maintain them, ye shall understand that ye offend our Lord God exceedingly, to help sinners and murtherers, that tread the people of God under their feet, like as men tread grapes in a wine-pres, and make the Temple of the Lord a dwelling-place of man-killers and wicked persons. Ye say, Ye come to seek the Lord: how is it then that ye are thus in Arms, after the manner of war? Ye shall understand, we shut not the gates of the Town because of you, left

left ye should come in, after your accustomed manner : but because of your armour and weapons that you have with you, wh ch are instruments of destruction, a very unmeet fashon to come and visit the Lord ; You should rather have come with offerings, sacrifices, confession, and praise. Notwithstanding, if ye will enter into the Town for devotion sake, ye are welcome: but ye must lay away your weapons and so enter in peaceably.

The *Edomites* answered, We marvell not a little at thee which art the high Priest , our Lord and mediator, and at the rest of the Priests of the Lord, with the Elders and Judges of the people that be present with thee; and your w^ds seem strange in our ears. For we understand you take us for your enemies, and thereupon you stop us of our entrance into the City, to visit the Lord God after our accustomed manner. In that we be armed as ye object unto us? Do ye not know that *Vespasian* draweth nigh to come to this holy City ? This we hearing of, was the cause that we took our weapons with us, to come to ayd you, and keep the Town , as we have been wont these many years. But how shou'd ye gather this, that we come to support the wicked and seditious that be with y ou : when as from the first day that ever we and our fathers were circumcised, we never swarved from the Law and commandments of the Lord ? Tell us if there be any commandment in the Law , that biddeth a

man

man to strengthen and maintain the power of the wicked , to the which we are bound to hearken, and to ayd these? God forbid we should do this, for we all both that be here, and the other *Edomites* also, be servants of the Lord and his people, to maintain and defend the Law, the people, and the house of the Lord. Whiles they were thus talking together, there arose up a great cloud, and lightnings were seen with fire, and darkness with mighty thunder-claps, and showers of hail, that all that saw it were wonderfully afraid. Wherefore the people fled wholly ; left not only the walls, but *Anani* also : for they could not abide to tarry any longer. But *Anani* took heart unto him, and abode it, to mark those horrible signs of heaven which did appear, that he might judge what they betokened.

The

The Figure of a fearful Comet,

And he gave his Judgment indeed (but not according to the truth) that the thunder and hail with darkness, signified Gods help, by the hope whereof they should defend the Sanctua-

ry

ry of the Lord. So likewise judged all the Elders that were with him, without perceiving that all these signs betokened the evils that should come upon Jerusalem and all Israel.

When they that were shut in the Temple, perceived that they that kept the Watch before the gate of the Temple, were fled also for fear of the tempest, they went and opened the doors of the Temple, and in that darkness, which although it was so great, that one could not see another for the thickness thereof, neither durst any of the Town once look out of his doors (they were so afraid of those terrible signs of the Element) yet came those desperate fellows, the Seditious out of the Temple, drew toward the walls without all fear, with saws and other instruments, to cut asunder the bars of the gates. And when the crashing of the thunder and hail was greatest, then laboured they hardest, in wresting asunder the locks and bolts of the gates, lest they should be perceived. And ever when the thunder-clap was past then stayed they and left off till it came again. Thus plaid they till they had broken and opened the gates, and let the Edomites into the City: who being once come in, wandered here and there, for that night, devising how they might set upon the Citizens of the Town, and utterly destroy them.

They call'd our first their confederates, that remained in the Temple, brought them thence, and joyned together with the Edomites, swearing

ring one to another, that they should be one people and one Army. And forthwith, being so confederate together, they slew the same night, 8500. of the people of God, all good men of God, all good men of War; besides innumerable other, that they killed of the common people. In the morning they laid hands on the rich men, haled them before the Judges, and lxx Elders, which otherwise is called *Sanhedrim*, whom they called together: And there wicked *Jehochanan the Galilean*, spake unto them in this wise.

Why condemn ye not these rich Cobs, that have made a conspiracy with the *Romans*, and determine to betray this holy City i to their hands? namely, one *Sechariahu* a just man, a perfect, godly, and virtuous, one that feared the Lord, and loved both God and man; but for his riches only which were great, this *Jehochanan* (Captain of the Seditious) apprehended him, willing the Elders to condemn him to death, for that he had joyned with their enemies, (as he said) to betray the City to them. The Priests, Elders, and Judges hearing his words, and perceiving that both he and the rest of his bloody band, desired nothing else than to make this man away, although they knew him to be most innocent, they wept and sighed greatly: *Jehochanan* seeing them weep for *Sechariahu*, and that they would not condemn him, respecting his justice and integrity; What, quoth he, do you begin to mourn before there be any corse present?

I would I should never come where God hath to do, but if ye order it thus in your judgments, ye shall be the first that we will lay hold of, and we will sit in judgment our selves, to discern the matter for the people of God according as we shall think good. Then laying apart all shame, with an obstinate mind, the wicked sort hysed away *Sechariahu*, carried him out of the place of judgment, and brought him up to the top of a high Tower, at the East end of the Town, from whence they cast him down headlong, and he died at the walls tide in the vale of *Jeboschaphar*. The Priests therefore were sore afraid for their own parts, and the Judges also with the Elders, seeing the wickedness of *Jehochanan*, and the rest of the Seditious: For *Jehochanan* had given them warning and said, Except ye give sentence on every man that we shall bring unto you, according to our minds, be ye assured, all ye shall go the same way that *Sechariahu* is gone before you. After that, they apprehended a just man, and a rich, that was beloved of all the Town, whose name was *Gorinian*, surnamed *Vaiant*, and he was a valiant man indeed, most expert in wars, thereto wise and witty, and a man of a pure and perfect life, one that was ever the foremost in battell, whenever they had any conflict against the *Gentiles* that besieged *Jerusalem*: And this was his accustomed manner, when the enemies marched to joyn battell with the Jews, he would run upon them with all his might, and make such slaughter of them, that in spite of their

their hearts he would force them to retire; and by that means his body was full of skars, his face and head wonderfully mangled with the wounds that he had received in the battels, that he had been in for the people of the Lord; yet now because he would not follow the villainous mind of *Jehochanan*, and take his part, *Jehochanan* commanded him to be apprehended, and brought before him, and when he was come, said thus unto him; Make thy Will, and set thy house in order, and confess thy self unto the Lord, for there is no way with thee but death: And so they led him out of the Town to kill him there, lest thereshould be any busines about his death, if he had been put to death within the Town; for all the Citizens of *Jerusalem* loved him, and he likewise loved them. When they were come to the place of execution, *Gorionian* fell down before them, and besought them with tears in this wise; Seeing ye have so determined that ye will needs slay me, when as notwithstanding I have committed no crime, nor any offence, and that ye will in no wise spare me although I be innocent, as you know well enough yourselves; yet I beseech you, let me obtain this one thing at your hands, that you would do so much at least wise at my request, as to bury my body; other favour I desire not. They made him answer, If thou hadst not spoken to us thereof, we had thought to have done it, for so we were determined with our selves; but now, seeing thou art so bold as to demand this of us, we will slay thee, but buriall gettest

gettest thou none; thy body shall be cast forth unto the beasts of the earth, and fowls of the ayre. *Gorionian* yet besought them to the contrary, untill the most cruell *Jehochanan* struck him, and slew him, and after threw out his body to the beasts of the field; This done, they returned into the City.

Vespasian in the mean season drew nigh to *Jerusalem*; for he had pitched his tents at *Cesarea*, where he relieved his army, and paid his soldiers great wages, wherfore they tarried in the City many daies: For when *Vespasian* understood of the wars in *Jerusalem*, he said unto his people, Let us make no haste to besiege *Jerusalem*, till such time as they have slain one another among themselves, and so at length their pride will be pulled down, when as they see themselves waste away with cruell war, hunger, and thirst. For *Vespasian* was a wonderfull politick man in all feats of war, and his wisdom never turned him to more commodity, than by this device only. So he sojourned at *Cesarea*, with his men many daies: In the mean season, the people of *Jerusalem* made war upon *Jehochanan*, and his complices, till innumerable of them were destroyed. Some of them were slain with swords, some the Seditious killed with short daggers. For certain of the Seditious carried short daggers secretly under their garments, wherewith they would come so suddenly upon an honest and just man, and thrust him to the heart, that he should fall down dead

dead in the place, without knowledge who struck him: So by this means what with swords in open fraies, and what with daggers secretly, many of the people were slain, and far more that way than by the *Romans*, insomuch that now very few Citizens were left alive. Thus when *Jehochanan* had gotten the upper hand of the City, he sent an Army out of *Jerusalem*, to go and take the Cities that had made peace with *Vespasian*, which they sacked and razed to the ground, and whomsoever they found therein, *Romans*, or *Jews*, they slew: Yea, *Jehochanan* went with them himself, spoiling and carrying away all the riches that they found in them. They took also the City *Gerara*, that stood beyond *Jordan*, whereas they remained. The inhabitants of *Jerusalem*, both Priests, Elders, and the rest of the people, sent Embassadors to *Vespasian*, to desire peace of him, and succour against *Jehochanan*, and his wicked rabble, which daily in the Town slew very many of the people of God. The Citizens also of *Gerara* sent Embassadors unto *Vespasian*, saying; If thou wilt be Lord over the Land of *Judea*, and the City of *Jerusalem*, and desirest to assure the rule thereof, and establish it unto thee, then hearken unto our counsell, and come unto us without delay, to deliver us from the hands of *Jehochanan*, and the wicked seditious persons, that with all their might endeavour to spoil all our goods, and to get the dominion over us, our wives, and children, to none other purpose,

purpose, than by that means to destroy us utterly, that no remnant of us should be left. If so be thou wilt come, and valiantly withstand them with thy power, we will also fight against them in the Town, till they be all slain, and then thou shalt be our Lord; And that done, thou mayest go to *Jerusalem* without any impediment, or hinderance of any man; for they also of that City desire the same, and would gladly become subjects unto the *Romans*.

When as therefore *Vespasian* heard the petitions of the Citizens of *Gerara*, he took his journey thither to succour them, and deferred to go to *Jerusalem*. But *Jehochanan* heard of his repair, wherefore he slew the chief Governour of *Gerara*, and got him out of the Town with his companions, and took them to their feet, determining to flee into a certain wood: *Vespasian* having knowledge thereof, made after them, sending out *Poligorus*, who overtook them, and made a great slaughter of them. And in his return toward *Gerara*, upon *Jordan* side, he light upon much people going to *Jerusalem*, that they might escape together with the Seditious. Them *Poligorus* drove back to the River, where he slew 13. thousand of them; the rest leaped into *Jordan*, and were drowned, to the number of 91. thousand men, women, and children, with much Cartell that were all drowned together in the River, insomuch that the channell of *Jordan* was so stuffed, and stopt with dead bodies, that the waters rose

and ran over the banks here and there into the fields, and plains : yet at the length the waters increased, and bare the carcasses down the River, as far as the sea of Sodom, which is the sea of Pitch , otherwise called the salt-Sea; and all the banks of Jordan lay full of dead bodies.

After this, *Vespasian* took his journey from thence, and went into the land of Edom, where he won two strong Cities, the one called *Legerith*, the other *Cephar Toco*, and slew ten thousand of the people thereof, leading the rest away in bondage. Thence he dislodged, and came to a Town call'd *Chamath Gedi*, which he subdued. In this City were wel-springs of hot waters, from whence the hot baths of *Tiberias* have their Originall. The natural Philosophers and Astronomers of that Country, held an opinion that these are the heads of all the hot Wel-springs in that whole Country. Departing from thence, he came to *Samaria* and won it.

Then repaired he again all the Towns that he had subdued, and made up their walls, placing Garrisons therein, to ayd him, what time he should besiege *Jerusalem*. That done, he returned to *Cesarea*, to take muster of his whole Army, and prepared to go to besiege *Jerusalem*.

But in the mean season, came Messengers from *Rome*, and brought him word that *Nero* the Emperour was dead, and how that as he

was

was a hunting in the Country, the fire of the Lord came down from heaven, and fell upon him, that he died of it.

After whom reigned *Galba*, not one whole year : for, afore it was fully ended, he was slain by the noble men of *Rome*; and *Vitellius* created in his stead, a fool, yet a sore cruel man, much given to Drunkenness, so that he was in all points unworthy of the *Roman Empire*.

The Noble men of *Rome* that were with *Vespasian* hearing this, greatly disdained at that matter, and said, Was there never a Noble man in *Rome* left, to be placed in the Empire, but ye must choose a drunken wine-sucker ? why did ye not rather elect the mighty Prince *Vespasian* that is here with us , a Sage and a Wise man, thereto also most valiant, one that conquered many Cities, and vanquished many Nations, and those most fierce ? What puissant Kings hath he subdued under the *Roman Empire* ? How far and wide hath he enlarged the Empire of the *Romans* ? And now when as the Empire ought to have been bestowed upon *Vespasian*, or some one like unto him, and none such could be found amongst you, ye bestow it upon a fool, and a blowhole drunckard, wherein ye have done very undiscreetly. Well, the Empire of *Rome* shall have a better Emperour one day, and God say Amen.

Whereupon the Princes that were there, laid their heads together, and decreed to make *Vespasian* Emperour. Therefore with one con-

sent they went unto *Vespasian*, and said unto him, Thou shalt be our head, for the Empire belongeth to such a one, and thou shalt have Dominion over us. But *Vespasian* refused to take it on him, and would in no wise consent to them. Notwithstanding they compelled him, and placed him upon the Throne of Majesty, setting an Imperiall Crown upon his head, which he woulde have put away, and pulled off with his hand because he woulde not be Emperour. Wherefore the *Roman* Captains drew out their swords and said, Thou shalt be Emperour and reign over us, therefore refuse it not: if thou do, thou shalt dy upon our swords. *Vespasian* therefore seeing himself constrained, being afraid of his life, he was content to suffer himself to be proclaimed Emperour. Then all the Army was sworn unto him, and he sate upon the royll seat, as Emperour and King of Kings.

The civil wars at *Jerusalem* encreased more and more, and much blood was shed through the wickedness of *Jehochanan*, Captain of the theives, a limb of the devill, and through the cut-throat murtherers that were with him, who had all even sworn the utter destruction of the City of the Lord, and the deaths of the people.

There was also another cut-throat *Ruffian*, of a noble house of *Iudea* and *Jerusalem* about the same time, called *Schimeon*, who began also to follow *Jehochanan's* manners in slaying innocents,

innocents, and robbing and raving in *Jerusalem*. For *Anani* the High Priest had once appointed him Prince and chief Captain of *Jerusalem*: and afterwards finding him an enemy, banished him the City. Where ore *Schimeon* went and gat him a rout of unthrifts, murtherers, and theives, casting in his mind, and saying, Except I joyn my self with such good fellows, I shall never be able to be revenged of *Anani* and his assistants, that have thus banished me out of *Jerusalem* into exile wrongfully, unto my great dishonour. Shall I that have been in such estate, now be cast out of my dignity, and be constrained to wander here and there as a banished man? He went therefore through all the Cities of *Iudea* and *Galilee*, causing to be proclaimed in the streets and market places, and sent his letters where he could not come himself, in this manner and form: *Whosoever listeth to be rid from the bondage of his master, or hath had any injury in his Country, or what servant soever desireth to be set at liberty, or whoso cannot abide the rule of his Father or Master; all that be in debt, and stand in fear of their Creditors, or fear the Jews for shedding any innocent blood, and therefore lurketh solitarily in woods or mountains, if there be any man that is accused of any notorious crime, and in any danger therefore; To be short, whosoever is disposed to rob and to do injury and wrong, to haunt whores, to steal, to murther, to eat and drink at other mens cost,*

without labour of his hands, let him resort to me, I will deliver him from the yoke and danger of the laws, and will find him his fill of booties and spoils. There assembled unto him about twenty thousand men, all Murtherers, Theeves, Rebels, Lawless persons, wicked and Seditious men.

Then began Schimeon also to vex the Israelites, to turn all upside down wheresoever he came. When the Citizens of Jerusalem, the Priests, Elders, and Anani heard tidings of Schimeons despightfull wickedness, how he held on stil oppressing the people of God, they were very pensive, saying: Now will this fellow more trouble us than Jebochanan, be he never so cruel. They consulted therefore and agreed, secretly to send a power against him, that might suddenly fall upon him, and overthrow him. Peradventure (say they) they may slay him, or take him alive, before this wickednes grow to further inconvenience, and joyn himself with our foes; then shall they assail us both within the Town and without.

They sent out therefore against him a great Army of Israelits and Jews, with Chariots and Horse-men, and foot-men in great number, which came where the Camp lay, and found him in the corn fields destroying of the grain, pulling down of barns, and burning all both corn and Olive trees: Then the Jerusolemites divided their Army, & set upon Schimeons tents suddenly, smote them down, and made a great slaughter upon the Seditious. But

But shortly after, Schimeon gat the upper hand of the People of God, for he came upon them in the night season, and made a sore slaughter amongst them; Then they that remained, took themselves to flight towards Jerusalem, and Schimeon pursued them, killing them unto the hard gates of Jerusalem, so that many of them were slain in the way, and very few escaped.

After this, Schimeon went and moved war upon the Edomites, to subdue them unto himself, which before were under the Dominion of the Jerusolemites. And first, he came to the City Asa, otherwise called Gaza, for it was the first City within the borders of Edom, as men came from Jerusalem. But the Edomites met him in the field in great number, and joyned battel; neither part had the Victory, therefore at length they retired both.

Then was Schimeon in so great a rage, when as he could not overcome these Edomites, that he wist him out of his life. So he ceased fighting a while, and encamped himself in the borders of the Land of Edom, right against it, and there abode, thinking to set upon them at another time. And as he was devising how to order all things, there came unto him an Edomite called Jacob, one of the chiefest men among them, and a Warriour. He hearing of Schimeon's Proclamation, was moved to come and enter a League with him, and thereupon said unto him: Never let it discomfort thee, that thou couldest

couldst not overcome the *Edomites* at the first battel : If thou wilt be ruled by my counsel, thou shalt win all the Cities in the whole land, and I will deliver them into thy hands

Schimeon desired to know how : therefore said he, Let us hear thy counsel, and shew us how it may be brought about, and when it is come to passe, then will we honour thee, and regard thee accordingly.

Jacob said, Give me one half of thine Army, which I will lead with me into an ambush : then shalt thou in the morning betimes set thy men in array against the *Edomites* for a stale ; and when thou shalt perceive them to come against thee, then make as though thou fleddest, until thou hast staled them out of the Town into the fields to pursue thee.

Then will I with my men come out of our ambush, and make speed to the gates, where we shall kill the Warders, and suddenly enter the Town ; and killing all that we find there, set up a flag upon the Tower of the Town. Then when the *Edomites* shall see that, their hearts will be dead for sorrow ; and so mayest thou turn again upon them, and beat them down at thy pleasure : Or if thou like not this device, hear yet another way. I have been a Captain against them a long while, therefore I will return in the night season into the Town ; if the Watch examine me from whence I come, I will tell them I come from *Schimeons* Camp, whither I went as a Spy ; Then will I go to the Elders of the Town, and desire them

them to let me have a company of the best foaldiers, and I will bring *Schimeon* into their hands, if he set upon us again. For I have viewed the Camp, and his power, and understand that he intends to morrow to fall on us, which thou shalt do indeed. And when thou seest me to issue out against thee, thou shalt set thy Spear in the Rest, and come towards me ; then will I take me to flight, and cast a fear in the *Edomites* hearts, that they shall flee also ; which done, thou mayest pursue and slay them, at thy pleasure overcome them, and enter the Town ; then that Town great *Aza* once taken, thou shalt quickly win all the rest. When *Schimeon* heard this, he went and deliberated with his own Council, and they liked the last advice best, wherefore that they concluded upon. So *Jacob* the *Edomite* returned by night to *Aza*, and declared to the Ancients of the Town, how he had been in *Schimeons* Camp, and had viewed his Army, whereby he had perceived good hope, that he should deliver *Schimeon* into their hands shortly. The Elders therefore made him grand Captain, and chief of all their men of War, charging every man in this wise : Forasmuch as none of you are so expert in the knowledge of warfare as is *Jacob*, therefore it behoveth you to follow him in all things. If he set forward, set ye forward ; whereas he pitcheth his tent, pitch ye also ; if he stay, stay ye ; if he fleeth, flee ye ; To be short, when he returneth, then return ye, and go not one hair

hair breadth from that that he shall command you, neither one way nor other. Upon the next morrow *Schimeon* issued out of his Camp, with all his Army, and upon that, assembled *Jacob* his men, and went out to meet him ; But when they came to the point ready to joyn, and *Schimeon* with his company had charged their staves against them ; by and by *Jacob* left the Field, turned his back and fled, and the chief souldiers that were about him, fled with him. The rest of the people seeing their Captain flee, they took themselves likewise to flight every man : then *Schimeon* pursuing, made a great slaughter of them, and won the Town, bringing them under his subjection. And when he had sacked the houses of them that were slain of the *Edomites*, and spoiled their goods, which was very much ; the rest that he took prisoners and kept alive, he made peace withal, and joyned them unto his own Camp.

After that, he departed from thence, accompanied with 40000. good fighting men, part *Edomites*, and part *Jews*, and came to *Chebron*, which he won, and destroyed all their grain, and corn fields : Yet after, he repaired their Walls ; and such of them as were left alive, made peace with *Schimeon*, who received them into League with him, and they became his men, and followed him in all his Wars. So he dislodged from thence with all his Army, which by the accession of the *Chebronites* was now wonderfully encreased, and determined to invade *Jerusalem*.

And

And when he came nigh unto the City, he ranged here and there, destroying the fruits that were upon the ground, and also their corn.

Captain *Jehochanan* having intelligence of *Schimeons* coming to besiege the Town, and how he had destroyed the fields, thought to have gone out of *Jerusalem*, and to fight with him, but he durst not ; for his Spies had told him that he should not be able to overcome him, he had so puissant an Army, and so well appointed. Yet nevertheless he issued out, and lay in ambush for *Schimeon*. In the mean space, by chance *Schimeons* wife (that was fled out of *Jerusalem*, with her men and women servants towards her husband, for fear lest she should be slain for her husbands sake, if she should have tarried at *Jerusalem*) passed by where he lay in his ambush : Her he took, and brought again to *Jerusalem*, not a little proud of such a prey, thinking, Now we shall have *Schimeon* at our pleasure, seeing we have his Wife our prisoner : he loveth her so entirely, that he will do for her sake whatsoever we will have him. This came to *Schimeons* ear, who had taken that time many of *Jehochanan*'s men, and cut off their right hands, sending them with such shame to *Jerusalem* to their master. He sent moreover Embassadors to *Jehochanan*, willing him to send him his Wife, in such sort, that she might come to him with all that was hers : or if he refused to do it, he should be extremely handled ; for he

he would take the Town ere it were long, and, to Jechanan's shame, cut off the hands and legs of all them that did inhabite it.

Jehochanan hearing this, was sore afraid, and all that were with him, and therefore they sent him his Wife ; whereupon *Schimeon* kept him within the Town. And as *Schimeon* played the Tyrant without, so likewise did *Jehochanan* within. For *Jehochanan*'s foouldiers ravished the *Israelites* Wives, and shed innocent blood.

Shortly after, *Schimeon* left the Town for a space, and returned into *Idumea* ; for he had word that the men of most power, and the richest sort of that Country rebelled. Whereupon he sacked and spoiled all the Towns of *Idumea*, and left them nothing : insomuch that he was become very rich, and then returned to *Jerusalem*, bringing the *Edomites* wholly with him, that were meet for war : and many of the *Jews* resorted to him, and with his power he besieged *Jerusalem*, even at the very gates. Yet the Tyranny of *Jehochanan* and his Complices ceased not, but increased more and more daily in *Jerusalem*, insomuch that they taught the Citizens of *Jerusalem* to murder their neighbours, and to commit adultery with their wives : by which means fornication was rife and common in the City. Yea, many of the people and youth shaved their beards, letting the hair of their heads grow, and accompanied themselves with women, that they might exercise their adultery safer,

surer, and not be espied ; which sin did wonderfully defile the City of *Jerusalem*, and without doubt furthered the desolation thereof. The gates also of the Town were closed up, that no man might go in nor out. And who so went out, fell into the hands of *Schimeon*, and was slain : they that tarried within, were constrained to see before their faces, their shame in every street and corner ; and if any found fault, he was slain straight by *Jehochanan*, that most cruel Captain of the seditious Rebels.

The Citizens therefore seeing the tyranny of *Jehochanan*, to be without measure, they assembled all together, and encounctred with *Jehochanan*, and were slain a wonderful sort of them in that conflict. And except the *Edomites* that were fled to *Jerusalem* from the tyranny of *Schimeon*, had succoured the Citizens, the whole people of *Jerusalem* had been utterly destroyed, and slain every mothers son by *Jehochanan*; his power was so great.

Then *Anani* the high Priest, and the other Priests, with the ancient, faithful, and Sages, and the rest of the people of *Jerusalem* ; seeing the wickednesse of *Jehochanan*, and that they could not suffer it any longer, consulted together to deliver the Town to *Schimeon*, and bring him in, and make him their King, to help them against *Jehochanan*, whom they took to be far worse than *Schimeon*, hoping that it might come to passe, that *Schimeon* should slay *Jehochanan* at length. They sent therefore *Amitrai* the

the high Priest to Schimeon, to bring him into the Town; But Schimeon craftily denied it, saying; What should I come into the Town to you that hate me, and of late banished me your Town? Yet they ceased not, but sent the same Amittai to him again, to entreat him in the name of all the people, to come into the City. And by this means, upon a certain night appointed, he entred into Jerusalem with his whole Army: Notwithstanding, he was no sooner within the Town, but he brake his promise and league that he had made with the Citizens; and whereas he had promised to succour them, and aid them, now he was altered, and became their enemy, joyning himself with Jehochanan: And those two Rebels reigned in the City of Jerusalem by course, one one moneth, and another another. So, where before Schimeons coming, they thought much to bear the yoke and oppression of one seditious person, now were they constrained to hold down their shoulders, and bear the yoke of two.

Yet within two dayes after, there fell a variance and discord between Jehochanan, and Schimeon, about Eleazar the Priest, the son of Anani the high Priest. This Eleazar was the beginner, and first sower of sedition amongst the Israelites, whom Schimeon would now have put to death, to be revenged of his father that banished him out of Jerusalem; but Jehochanan took Eleazar's part, and defended him; For Eleazar was alwayes Jehochanan's friend, and aided

aided him. His father was high Priest, and bare a great rule in Jerusalem, wherefore Eleazar was of a great estimation and authority with the Elders, so that they durst not apprehend him; and his father also looked negligently unto him, and let him do what he list, because he had no more sons but him. So he was the first that assembled naughty persons together, and held ever on Jehochanan's side, from his first coming to Jerusalem. And for his sake, fell division and dissention between Jehochanan, and Schimeon, so that they became enemies, and warred the one upon the other ever after, as we shall declare hereafter.

CHAP. I.

IN this while, Vespasian had sent Antony, and Mankiminus, (two Noble men, and of his Council) to Rome against Vitellius, that they might make him out of the way, and then would he come to Rome to receive the Imperial Crown there.

These two Captains went therefore and raised an Army, by whose aid they set upon Vitellius, and drew him not without much ado; for there were slain that day at Rome, 80. thousand good men of war. When Vespasian had word that he was dispatched, he made speed

to Rome to his Coronation, dividing first his Army into two parts; whereof he took the one with him to *Rome*, as a safegard for himself whatsoever should happen, and the other he left with *Titus* his son, to besiege *Jerusalem* withall. So departing, he left his son *Titus* at *Alexandria*, commanding him to remain there, till such time as he should signify unto him otherwise by his Letters, and shew him what he should do; and that in no wise he should attempt the siege of *Jerusalem* in the mean space. *Titus* answered, *I shall do (dear Father) according unto your commandment, for to you it belongeth to command, and unto me to obey.*

Vespasian took with him King *Agrippa*, and *Munabas* his son, he fearing lest they would rebel, and me *Joseph* Priest and prisoner also fast bound in chains; for so had his Council moved him, saying: We cannot say the contrary, but that we have found no sign of rebellion in *Joseph* hitherto, neither think we that he hath gone about any; but, Who can tell when we are gone hence, whether he will not flee to *Jerusalem*, and help to set them at unity and concord; then they make him their King, and after he be the sorer enemy unto us? Besides this, you shall have need of him in this journey, he being a man of such great prudence, and wisdom, that whosoever followeth his counseil, shall bring his matters to good and fortunate success. *Vespasian* liked well their advice, and took him prisoner with him, together with King

Agrippa

Agrippa and his son; albeit they had no irons upon them, neither on hand, or foot, but only had their Keepers appointed them, that they should not step aside.

And as *Vespasian* drew nigh *Rome*, all the Citizens came forth to meet him, and received him with great joy, and mighty Shews. Then he commanded that I should be put in prison, but *Agrippa* and his son he let go at liberty. The next day assembled all the Senate of *Rome*, to create *Vespasian* Emperour, after the manner of the Romans, with whom was *Agrippa* and his son. I also intreated the Taylor to let me have Keepers with me, and so to bring me to the place where he should be Crowned *Cæsar*: which the Taylor granted me, and went with me himself to the place, and brought me where I might see all that was done. Within few dayes after, *Vespasian* took displeasure with *Agrippa*, upon the information of certain evil disposed persons, that had slandered him, and perswaded *Vespasian* that he went about to rebel, and how he had sent letters unto *Jerusalem*, concerning the same matter; wherefore *Vespasian* put both him, and his son *Munabas*, to death.

This befel three years and a half before the destruction of *Jerusalem*. Moreover, before this deed, the continual Sacrifice ceased, for a thousand, two hundred, and ninety dayes, as it is written in *Dan. Chap. 22*. And from the time that the continual Sacrifice shall be taken away,

and abomination shall be put into desolation, a thousand two hundred and ninety dayes.

The same year and moneth that *Agrippa* was put to death, God moved the minde of *Vespasian* to remember me with his mercy : wherefore he commanded that I should be fetched out of prison, and brought to his presence. And as I stood in irons before him, *Cæsar* bad me welcome, and spake comfortably unto me, saying, Thou knowest very well that I have loved thee from the day I first saw thee, and though I have kept thee continually in durance, do not think I did it of any ill will or malice toward thee ; but rather thou mayest perswade thy self, I did it lest the *Roman* Princes should disdain at thee, and say : See, here is a fellow, that in our wars hath endamaged us so greatly, yet now goeth he check-mate with us, in as great favour as we : Let us kill him, and put him out of the way. But, my friend *Joseph*, be of good chear, I will deliver thee from these iron-bands, and thou shalt be with me in no worse case than one of my chief Princes. I will send thee into *Jewry* to my son *Titus*, to whom thou shalt be as a father and a counsellour.

Thou knowest, *Titus* was he that took pity on thee, and would not suffer thee to be put to death ; Yea he hath sundry times moved me to release thee of thy bonds, and to honour thee, which I have deferred to do, only for this cause that I shewed thee. I made him answer, But how can I be quiet, or in surety of my life

as

as long as I am in thy company and thy sons, seeing *Agrippa* and his son, were suddenly put to death by you ? *Cæsar* answered, Hold thy peace *Joseph*, I never looked for any goodness of *Agrippa* and his son. Thou knowest not what they had wrought against my Majesty, and how they went about to rebel ; thou hast born their bones with thy hands. Doest thou not know I honoured him and his son in *Jewry*, how I would not suffer any of my Army to annoy any of his Cities ? I answered, Yes, I know it was so, as your Majesty saith. Then said he ; But for ali this hath *Agrippa* requited me again with evil. For what time as the Nobles of *Rome* in *Jewry* went about to make me Emperour, thinking me somewhat more meet to rule the Empire than *Vitellius*, *Agrippa* perswaded them that they should not make me Emperour, affirming that there was nothing in me worthy wherefore they should promote me to that dignity. And after when he came to *Rome*, he went from one Bishop to another, and caused them to go to the Bishops, to accuse me of such crimes as in my conscience I knew nothing at all of.

By this I perceived that *Agrippa*'s heart was full of rancour and rebellion, and therefore I judged him to death. For where as wickednesse is, there it is meet that condign punishment should not be lacking. And I put his son to death likewise ; For the son of a Traitor ought not to live upon the earth, because that in

his heart remaineth the work of his father, being conceived and born of a rebellious seed : But I have found thee alwayes faithful and true, and therefore I commend my son to thy wisdom. With this, he commanded my irons to be taken away from me, and being released and at liberty, he set me honourably among the Princes and Senatours. Then said I unto him, Is not this a great dishonour unto me, that I should be delivered from my bonds, and nevertheless my Countrymen that be with me to be kept in prison still ? Now therefore, if I have found favour in thy sight, and if thou wilt do any thing at my request, loose the bonds likewise of all the rest of the *Israelites* that be with me : set them at liberty also, and thou shalt be assured that I will be thy faithful Counsellor while my life lasteth, and an enemy to thy foes, to make War upon them that assail thee.

Vespasian granted Joseph his request, and willed them to be set at liberty, as many as were prisoners with Joseph. Shortly after sent he Joseph to his son *Titus*, that abode at that present at *Alexandria* in *Egypt*, to whom he writ concerning Joseph in this manner.

I send unto thee here (my beloved son) Joseph, a Prince of the Jews, a man of experience, trained in war, in whom is great wisdom ; he shall be thy father, and faithful counsellour, thou shalt not do against his counsel, neither one way nor other, for he is a wise man. Wherefore thou shalt reverence and honour him according as he is worthy ; for the

Lord

Lord God is with him, and believe not rashly any man that defames Joseph unto thee. Yea, rather put him to death straightway, that will accuse him : for Joseph is a faithful man, and a good Counsellour ; and who is so ruled by his counsel, shall have a prosperous successe in that he goeth about. Therefore when Joseph shall come unto thee, after he hath refreshed himself a few dayes of his labours and travels at the Sea ; then shalt thou prepare thine Expedition against Jerusalem, to besiege it. And if the Jews receive thee peaceably, and will submit themselves under the Roman Empire, then beware thou endamage them in nothing, but rather repair their Cities, and let them be free from all Tribute for the space of two years ; yet on this condition, that thrice every year they set a Flag with the Arms of the Romans upon their walls ; that is to say, at their three solemn Feasts, wheras all the *Israelites* were wont to resort unto Jerusalem, and to appear before the Lord their GOD. Moreover they shall offer for us every Feast a Sacrifice, upon the most holy Altar that is in Jerusalem. And if they refuse to make peace with thee, thou shalt utterly raze their Towns ; and whosoever are left alive, and escape the sword, those shalt thou lead away captive. If they desire to have Joseph to be their King, we are content therewith. In any wise remember to be ruled by Josephs counsel ; he shall be thy father, and thou his son.

After this, Joseph departed from Rome, and came to *Alexandria* to *Titus*, who hearing of Josephs arrival, was wondrous glad, and all the Antient wise men, with him ; For Joseph

was full of the spirit of wisdom, understanding, counsel, valiantnesse, knowledge, and fear of God.

Wherefore we went forth to meet him, accompanied with the Captains of the Romans Army, and received him with great honour. Then *Joseph* delivered to *Titus* his fathers Letters : which *Titus* having read, said unto *Joseph*, Whatsoever my father hath written in these Letters, I would have done no lesse by mine own accord : but sith my father hath admonished me of the same, I ought to do it the more. Wherefore remain here with me, and I will be thy son, and thou shalt be my father, to rule and govern me with thy counsel.

So *Joseph* abode with *Titus* at *Alexandria* a whole moneth after he came from *Rome*. Then consulted they together to go to *Jerusalem* and besiege it ; for *Joseph* understood well enough, That this came of the Lord, and that his word could not be letted, or hindered. *Titus* therefore and *Joseph* with him, departed from *Alexandria* with all their Army, and pitched their tents at *Nicopolis* ; from thence they came by water to *Thanisa*, so forth to *Iraclea*, and leaving that, came to *Pelisis* ; from thence they travelled through the *Defart* to *Baale Javin*, after that to *Dicron*, so to *Gaza*, next to *Askalon*, then to *Jabuam*, after to *Japho*, and so to *Cesarea*. In these journies he won *Asam*, *Askalon*, and *Japho*, with all their Towns, and Castles lying about them.

The first year of the reign of *Vespasian*, the 10. moneth

10. month, and the 7. day of the same, came *Titus* with *Joseph* and his Army to *Cesarea*, a famous City built by King *Herod*. In this Ci-ty he sojourned untill his whole Host were come together, as well of *Romans*, as of other Nations that were under the dominion of the *Romans*, and came to ayd them in the siege of *Jerusalem*. Therefore *Titus* Army was wonderfully huge and puissant, wherewith he abode at *Cesarea*, till the cold of winter was past, and the month of *July* drew nigh: The same years the civill wars grew and increased in *Jerusalem*; for the Citizens slew one another without any truce, rest, or quietnes no not in winter, when as wars were wont to cease; but summer and winter both, the wars never stinted between *Schimeon*, *Iehochanan*, and *Eleazar*. For the Lord that year had sent amongst them of *Jerusalem*, a vertigincus spirit of giddines, that the people were divided into three parts : whereof the first and best followed *Anani* the Priest, who at that time had stained, unhallow-ed, and suspended his office of Priest-hood. Another part followed seditious *Iehochanan*; the third was for *Schimeon*. So that in the midst of *Jerusalem* was civill wars, and without the same, the *Roman* Army made roads from *Cesarea*, even to *Jerusalem*, by the means whereof no man durst go forth, lest he should fall in-to the enemies hands, nor enter into the Town to bring any necessaries thither. *Anani* being a perfect godly man, and seeing the common-wealth

wealth of Jerusalem governed by the pleasure of the Seditious, gave over his third part that stuck to him, to *Eleazar* his son, which was the first author of sedition, and he that gave the first occasion, and the cause of all the mischief that befell in *Jerusalem*, and in the whole Land of *Judea*. For he began a conspiracy against the Roman Garrisons, and provoked *Israel* to Rebel against the Romans, and to lay hands upon them.

Wherefore there assembled unto the seditious *Eleazar*, *Jehudah*, *Chezron*, *Schimeon*, and *Chisckiu*, young men of the Nobles of *Jerusalem*. *Eleazar* with his company took the Temple, and the Courts about it, appointing of his men, some to be spies, and some to keep watch and ward about the Temple of the Lord.

But *Jehochanan*, who because of the great resort of the people unto him, was stronger than *Eleazar*, he took the market place and streets, and the lower part of the City.

Then *Schimeon* the *Jerusalemite*, took the highest part of the Town: wherefore his men annoyed *Jehochanan's* part sore with Slings and Cross-bows.

Between these three there was also most cruel battels in *Jerusalem* for the space of four daies, without ceasing or any breathing, and every day were very many slain, so that the blood of the Jews that were then slain, ran in every place most abundantly, through the Market-places and streets, yea even to the Temple

of the Lord, like unto a flood that had come of great shewres; and unto the thresholds of the gates of the Temple, the dead bodies overwhelmed one another by heaps, for no man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one side of him, and *Eleazar* on the other.

But *Schimeon* had the best place; from whence he might annoy both *Jehochanan* and *Eleazar*. *Eleazar* did also what he could to endamage *Schimeon*. And *Jehochanan* that was in the middest, encombered them both, notwithstanding to little purpose. For *Schimeon's* company flung stones, and shot at them sore: but when as *Jehochanan's* part flung likewise at them, the stones rebounded back upon themselves. Thus amongst these three the battel was sore, and increased every day, that all men were in great terror and fear thereof.

Then assembled to the Temple much people of the Priests and Elders, beseeching these Interstate and Domesticall enemies, not to pollute and defile the Temple with their slaughters, and were almost all slain for their labour. The same day was slain the Priest *Anani*, & *Joshua* a Priest, both of the chiefest Priests. *Sechariah* also the most faithfull Prophet of the Lord.

Then had the continual Sacrifice ceased 36. daies: for ever until that time, was there some good men or other of *Jerusalem*, that offered alway sacrifice to the Lord.

But now when they would have continued it, and

and the Priests laid the sacrifice upon the Altar, the Seditious would run upon them and kill them, so that the Priests bodies and their cattel that they would have sacrificed, should fall dead to the ground together. They that resorted also out of the Country of *Ierusalem* for devotions sake, the Seditious slew, and utterly destroyed them, that almost no one of them was left alive.

Moreover, the dead bodies of men lay cast in the Temple, and that without number tread under feet: yea, the dead body of the Priest that was offering sacrifice, lay upon the earth together with his offering. And when any man would offer any sacrifice, straight way one or other of the Seditious would step to him and kill him, that the blood of the sacrifice and sacrificer, should be mingled together; In somuch that the pavement of the Temple being all of marble, was made so slippery with the blood and fat of them that were slain, that no man could go upon it without falling. And the Priest should no sooner lay hands on the sacrifice, but he was slain, and straight another dead body should fall upon him stranger or other, they spared none: So thus the dead bodies of the good and bad, clean and unclean, wicked and vertuous, cheef and true man, lay one upon another, and their blood mixt together in the midst of the Temple, without respect of any man, of what degree or condition soever he were: Wherefore the fight and slaughter

slaughter waxt great, both in the Town, and in the Temple, Nay, whomsoever the Seditious overcame, they set fire on their houses also; whereby the fire took into the great men's houses that were nigh the Temple, and into the store-houses, whereas against times of necessity, and besieging of the Town, were laid up in store, corn, wine, and oyl, to the number of a thousand and four hundred store-houses, all filled full of victuals. For the Elders and other godly men, what time as *Vespasian* was in *Galilee*, they made up the doors of those Garner-houses, and laid in victuals into them, sufficient for two hundred thousand men twenty years, and now in this one battel of the Seditious they were burnt every one, stick and stone, which was a speedy cause of famine, and hunger in *Ierusalem*.

At the same time also, the Seditious pulled down and razed all the fair houses, and goodly buildings, that there should be no monument of any noble house, left to any in the City of *Ierusalem*. So thus you see at that time the Lord visited the Citizens of *Ierusalem* with four kind of plagues, sword, pestilence, hunger, and fire: besides this, a fift was added, the ruine and decay of all beautifull and glorious buildings. And wheresoever a man turned him, there was nothing but desolation, pollution, (namely of the Temple and all holy things) uproars, without all rest and refuge; no help, no succour, but every corner of *Ierusalem* was full of howling,

ling, and yelling, wailing and weeping, sobbing and fighing of women, and children. Here should ye hear the roaring & groaning of wounded men, not yet thorough-dead ; there the mourning and lamentation of the Elders, younger children crying out for hunger; to be short, most sorrowfull oppression of them that lived, done by the Seditious : Such lamentations were made every where , that happy and fortunate was he that before this day died, and unhappy and in a wofull case were all such as remained alive to see this day.

All these things when I *Joseph* heard tydings of, I tore my hair with my hands, and cast ashes on my beard, sitting in great sorrow on the ground , bewailing the misery and calamity of *Jerusalem*. And this lamentation made *Joseph* upon *Jerusalem*: How is the City (quoth he) laid waste, that was wont to be more happy and more renowned than all the Provinces upon the earth ? How is the City that was heretofore in such highnes and dignity, now brought under the foot, through the sons of the Citizens thereof ? Whereas sometime was the dwelling place of the faithfull, now bear rule there such men as provoke and stir Gods wrath against it , and turn it away from their God , wasting it as theeves. In the which sometime remained the brightness of the God-head, it is now become a by-word, and mocking-stock to the enemies, replenished with blood of wounded and slain men. Instead of mirth, gladnes

gladnes , rejoicing , harps and psalteries ; is sorrow, fighing, heart-breaks, mourning, and pensivenes come in place. Even as heretofore the priests executed the service of the Lord in offering sacrifices ; so likewise now, seditious persons murthered godly and faithfull men: where was wont to be the dwelling place of most wise and prudent men, now it is made a common hystery of wicked murtherers & theeves. O Lord God of *Israel*, have not Angels in time past come down from heaven to earth to fight thy battels? Have not the floods of the seas persecuted them, that persecuted thee ? Hath not the earth swallowed up them that despised thee, and the winds scattered them a-sunder that made insurrections against thee? hath not thunder from heaven destroyed thine enemies, and stars fought against thy foes ? What means this therefore? and how cometh it to pass, that thou hidest thy face from us ? to whom hast thou delivered the sheep of thy pasture? Look upon us our God, and behold thy people and inheritance, that thou broughtest out of *Egypt* with a mighty power, and a strong hand, with wonders and signs, leading them untill this day in thy faith; take pitty upon them in thy mercy, and extend not thy wrath against thy servants.

Where art thou *Moses* the son of *Amram*? stand up and see thy people and flock of sheep, which thou feedest all thy life with thy wisdom; see how Wolves and Lions tear them ; see how the *Israelites* are become foes to their own lives

lives and souls ; yea wasters and destroyers are sprung up of their own selves. Behold the people of GOD, for whose sake thou lifted'st up thy staff over the sea, wherewith thou struckest and dividest it, that it was made dry ground, so the Israelites passed through, and escaped their enemies. Remember thy prayer, when as in time of famine, and lack of food, thou obtainedst for them meat from heaven ; and at the same time when they were weary of their lives for thirst, thou broughtest water out of the most hard rock.

Come forth *Aaron* most holy Priest of God, that didst put thy self between the living and the dead, to turn away the plague from *Israel*, and staydest the destroyer that he should not come nigh the living. Arise out of thy grave thou *Phineas*, that moved with such fervency, didst revenge the glory and majesty of the Lord God of *Israel*; come and run through the Seditious in thy fury, which murther the people of God and his Priests. Awake thou *Joshua*, that didst throw down the walls of *Jericho*, with the sound and shout of thy Trumpets that the holy Priests held in their hands. Come now and see thy people that thou madest to inherit many Nations, and to conquer most puissant Kings, how they kill one another, how they further and help forward the Idolater to rule and have the Dominion of the holy Land, that thou gavest thy people *Israel* to inherit. Why sleepest thou, King *David*? Awake, and come

come with the sound of thy Psaltery and Harp, sing to thy holy Psalms too. Ask account of thy sweet words that are ceased from the mouths of this people, and out of all mens mouths, because of the maliciousness thereof. See how their Princes be transformed into enemies and destroyers : and do as thou diddest (good King *David*) that didst give thine own life for theirs, saying, *Let thy hand, O Lord, be turned against me, and against the house of my father, and do not fail upon thy people to destroy them.*

Where art thou *Elizeus*? Come and see what thou canst do, if thou canst rescue the remnant of *Israel*, and find them any gap to escape at. Didst not thou by thy prayer bring the power of the *Syrians* to a Town of defence, and prevailedst against them without dint of sword or battel, and broughtest them down, smiting them with blindness, that they turned their enmity towards *Israel* into love ? Indeed, thou wast he that vanquishedst the *Syrians* by thy prayer, that they fled for fear of the same.

Now therefore ye heard-men of *Israel*, assemble together, and listen with your ears, and hear my words that I will speak in your ears this day. Tell me, What is become of your prayers that ye have made for the people of *Israel*, to defend and turn away from them a I wrath, indignation, tribulation, fury, and immissions of evill spirits ? How is it that now ye

see not the Sanctuary turned into a vile sink of blood ? for the dead bodies of Priests lye in midst of it. The holy City *Jerusalem* is become a strange City , as though the name of the Lord had never been in it : and the Sanctuary of the Lord is in that case at this present, as though the Godhead had never dwelt therein : for the Temple is turned into a den of theeves, a lodging of Seditious persons, a tabernacle of cruel murtherers. And who so flieth thither for refuge, there they be slain: as the Seditious have murthered in the midst thereof *Anani* the high Priest, and *Joshua* a Priest also, that were Princes and chief Priests, the most reverend amongst the people of God ; whom ere this, Kings and Nations had sued to, and desired their favour , but never cast their slain bodies in the midst of the Temple. The Nobility also of *Jerusalem*, the Elders of *Juda*, the Sages of *Israel*, whose friendship Kings and Nations have sought after, and desired to make peace with : they lye now slain here and there in the midst of *Jerusalem*, are meat for the souls of the ayre , and beatis of the field , to dogs and ravens , because there is no man to bury them.

These died not for their offences, but because they found fault with the *Israelites* when they sinned. How are they slain in thee (O *Jerusalem* thou holy City, renowned throughout the whole earth) all just men, all holy men ? whom the Seditious have overcome, those helhounds

helhounds , and blood-suckers, that have brought all these evils upon thee? how are the Priests of the Lord, and his Prophets slain, amongst those holy men ? For, before the holy Temple, was the Prophet *Sechariahu* that just and holy man, butchered and murthered, yea, without all buriall, neither was his blood covered with earth, but yet still wandreth about and cryeth in thee. The blood of *Anani* also and *Joshua* the chief Priests, was yet never covered, which were both slain in thy Temple, as men be wont to kill theeves : yea, the blood of the godly young men, and valiant, that would have revenged them, was shed also by the Seditious, like floods of water. How are the hearts of the people turned so aukwardly, that they will bear no admonition of just men? but are like unto blockish Images, that neither see, nor hear, nor yet understand any thing. All beasts be they never so brutish, all plants, and things that grow upon the earth, withstand them that invade them to do them injury, and endeavour to avoid the force of their enemy: but thy children that thou keepest within thee, are changed into enemies, and one brother murthereth another with the sword. Where is now thy valiantness, thou that never wouldest bow to bear the yoak of the Gentiles upon thy shoulders, but hast cast away the bondage of the *Egyptians*, *Philistines*, *Aramites*, *Affirians*, *Chaldees*, *Perians*, and *Medes*? Where is the strength that God gave to the *Chasmonanites*,

that with a very small company defended thee, and prevailed against the great and puissant Army of the Greeks, destroyed the stout soldiers of Babylon, vanquished the mighty Army of the Persians, slue *Kamitiatus* and *Antiochus*, and pursued their Armies, making great slaughterers of them, filling all places full of dead carcases of the Gentiles? They would not be ruled by sinners, but ventured themselves to die, offering their lives, not for their sons and daughters, but for the Sanctuary of the Lord and his Temple, lest it should be polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and blossomed in the daies of gladness? Now is both the spring withered, and the rod it self also. The rod of faith is withered, the rod of the Kingdom, the rod also of thy people, whence the holy Law is taken away; neither is there any man that can tell where to draw any waters of thy Heavenly mercy. Alas, the mercifull men that have been in times past to their brethren, both alive and dead; how are they now turned into most cruel tyrants, and have mercy of no man? Where is the multitude of their mercies, wherewith they were wont honorably to bury their dead? Now the corses of their dead bodies cover the face of the whole earth, and there is no body will vouchsafe to bury them: yea, they that would cannot be suffered, but straightwaies come others to them that kill them before they

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can do it, so that they also die and lie unburied, and are strewed about here and there in the fields. Such is the guise in thee now adayes, neither the father to bury the son, nor the son the father; the Seditious watch so diligently those that be dead, lest any man should bury them, which if they do, they are also slain by them, and lie unburied themselves. The Temple of the Lord that is in thee, which was wont to smel sweetly of spices, anointings, and perfumes, how is it now choked with carrion-dung, and most pestilent stinch of dead bodies, and blood of the wounded? Thy streets are strowed full of dead men, some run-through with glaves and javelins, and other dead for hunger: yea, they that remain yet alive in the City are as good as dead also, and may be taken for no less: For they are weary of their lives, because of the pestilent damp of the dead bodies, the outragiousness whereof, hath cast many into most dangerous diseases, and hath been the death of numbers already.

This may worthily seem to beit, that *David* the anointed of the God of *Jacob*, the pleasant and sweet musical Poet of *Israel*, speaketh of; *Lord, the Gentiles are come into thine inheritance, they have polluted the Temple of thy holiness.* And would to God it had been the Gentiles only that had exalted themselves against thee, and polluted thus the holy Temple that is in thee: *For in the maliciousness of an enemy, a man findeth the half of his comfort; but in the malice of a friend there*

there is no comfort at all. Yea, the very children that thou hast bred, brought up and promoted, the self same have stuffed the Temple of the Lord that is in thee, with unburied carcases, every man killing his neighbour, and the Seditious suffering no man to bury them, but slaying all that attempt to bestow any such work of mercy upon the dead, in such sort, that they fall dead upon the corpses which they would have buried; and by that means both the corpses lye cast out into the field, no better than the carcases of brute beasts that be found in desert places. Yea, the iniquity and cruelty of thy Citizens (*O Jerusalem*) is grown so far, that they were not content only to kill their neighbours, but they must also hew their miserable limbs in pieces, for else they thought they were not sufficiently revenged; although that in so doing many times the stinch of the dead, took worthy vengeance again of the living, by casting them into incurable diseases. All these evills are come upon thy people, because they have forsaken the law of the Lord, and have transgressed the Covenant that he made with their brethren; because also they have sinned against the Lord God of their fathers, in shedding the blood of just men, and innocents that were within thee, even in the Temple of the Lord. And therefore are our sorrowfull sighings multiplied, and our weepings daily increased, for that we have been the cause of all these evils that are befallen us, and are not yet ended. O Lord our God, our sins

sins are gone over our heads, and the wicked acts that we have committed in thy sight are innumerable. The Lord our God is righteous, it is we that have rebelled against his will; we have profaned and unhallowed his Law, we have broken his Covenant, and ever the more that his wrath kindled against us, the more have we transgressed against him. Wherefore to him belongeth justice and judgment, he hath worthily powred the fury of his displeasure on us; to us only belongeth shame, as we have abundantly at this day: But he will once turn again and have mercy upon us, vanquish all our sins, and cast them all into the deep bottome of the sea, so be it.

After these things, the third day of the first month, in the first year of the reign of *Vespasian*, *Titus* his son took muster of his men in the plain of *Cesarea*, to know the certain number of them, which he had not done afore, since his fathers departure; and he found them very many, insomuch that they seemed almost to cover the earth. This done, he took his journey from *Cesarea* with his people, and came to *Samaria*, where the Citizens received him with great joy, and much honored him, wherefore he spared them, and did them no harm.

From thence he came to *Ajelona*, thirty furlongs from *Jerusalem*, there he pitched his tents, and leaving them there, took six hundred horsemen with him, and came to *Jerusalem* to view the Town, to know of what heighe

the walls were of , what strength there was in the Town, especially of the Seditious, of whom every where great rumour was ; finally to receive peaceably all such as were desirous of peace. So when he came to the wall he saw no man, neither to go out nor in; for the gates were shut up, and the Seditious had laid an ambush without the Town to trap *Titus*, who went somewhat before accompanied with a few, the rest following a pretty way behind. Whiles therefore he was in viewing the walls, the Seditious issued out of their ambush that they had laid nigh unto *Ajelona*, and set upon the back of *Titus* men behind. Then issued another Party out of the Town, so that they had *Titus* between them, and running upon him, seperated him from his men, and environed him on every side ; where they slew sixty of his men, and might have slain him also, save that they coveted to take him alive. *Titus* seeing himself beset, and forsaken of his own men, that thought it was impossible for him to escape, perceiving also that they went not about to kill him but to take him alive ; moreover, that he could in no wise escape, except he would make an irruption and run through their bands; he took a good heart unto him, and valiantly brake through, slaying whomever came in his way to lay hands on him, and so he escaped. If they had intended to have slain him, they might have done it, but being desirous to take him alive (as he said) they abstained from striking him, and so

so they lost him : And God did not deliver him into their hands, that by him he might scourge *Israel*. But the *Jews* seeing him to be thus escaped, repented sore that they had not killed him; saying one to another, What meant we that we killed him not while we might ? it was ill done of us. Therefore they pursued him, hailing and shooting after him with Engins of war, but they could not overtake him, for God preserved him, that he might afterward deliver *Jerusalem* into his hands. So he returned to *Ajelona*, and perceived the hearts of Kings to be in the hands of God.

The next morning brought *Titus* all his Army to *Jerusalem*, determining to encamp himself upon the Mount *Olivet* : wherefore he first spake unto his soldiery in this wise. *This day ye go to fight against a mighty Nation, whose warriors be as strong as Lions, valiant as Libards, and nimble as Fawns that run in the Mountains, to overturn Chariots, and such as sit upon them. Now therefore take good hearts unto you, and be courageous, for it behoves you. Do not think them to be like the Nations that heretofore ye have had to do withall : I my self have experience otherwise of their valiancy and sleights of war.*

This said, he marched in array most strongly, that they should not be scattered asunder, and gave them charge, especially to the Vangard, to take heed of stumbling upon Wells and Cisterns, whereby they might be hindred, for as yet the day was scarce broken : and besides this,

this, *Titus* had knowledge how the *Jews* fearing of his coming had digged secret trenches and pitfalls. Wherefore to avoid them, he led his host to Mount *Olivet*, in which place it never came in their minds to dig.

Therefore when he came to the Mount *Olivet*, he encamped there against *Jerusalem* right over against the Brook *Cedron*, that ran between the City and the Hill, and many times ran very shallow. *Titus* Camp was about six furlongs from the Town.

The next morning they of the Town seeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies assembled together, and fell to agreement every man with another, intending to turn their cruelty upon the *Romans*, confirming and ratifying the same attonement and purpose, by swearing one to another, and so there was peace amongst them. Wherefore, joyning together, that before were three several parts, they set open the gates, and all the best of them issued out with an horrible noise and shout, that they made the *Romans* afraid withall, in such wise, that they fled before the Seditious, which suddenly did set upon them at unawares. But *Titus* seeing his men flee, rebuked them, saying, *Are ye not ashamed of this timorous cowardliness, when ye are so many, and a hundred for one of them? What ignominy is it, so many to be repulsed of so few?* Wherewithall *Titus* stayed them, and brought them manfully to withstand the *Jews*,

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so that very many were slain on both sides. But the *Romans* were not able long to abide the force of the *Jews*, albeit that *Titus* with his choicest and most valiant souldiers did manfully keep their ground, and never retreated. *Titus* also laboured and encouraged the rest to fight: but they were so dismayed, that they wist not what to do. For to forsake *Titus* they were ashamed, and to resist the violence of the *Jews*, they were not able. Notwithstanding *Titus* and all his Company made his party good against the *Jews*, who at length left the field, and withdrew themselves towards the Town. Then *Titus* being wroth with his soldiers, that they had fled from the *Jews*, said unto them: *Shall I not be revenged of these Jews? Shall so few of them put us to flight, not able to stand in their hands? and will ye flee or retreat, seeing me abide by it?*

The next day *Titus* took all his Army, save a few that he left in his Camp to keep his baggage, and went down the Mount *Olivet*, setting his men in battel array, even against the gates of the City.

Then exhorted he them to play the men, and although they were come down the hill, yet they should not fear the *Jews* concerning their Camp that they had left behinde them, for the Brook *Cedron* (saith he) is between our Camp and the *Israelites*. With these words they were encouraged, and determined to encounter with the *Jews* under the walls hard to the gates of

of the City, trusting to the safegard and defence of the Brook *Cedron*.

The Captains of the Seditious likewise used policy : for they dividing their men, sent one company to passe suddenly the Brook *Cedron* to invade and spoil the *Roman* Camp that was left in the Mount *Olivet*. These therefore went and fought with the *Romans* upon the Mount, and drove them out of their Camp.

Titus looking behind him, and perceiving that the *Jews* had gotten over the Brook, and were in hand with his men, he was wonderfully afraid, seeing himself environed with battels on every side.

They within the Town, when they saw their fellows once at the Mount *Olivet*, they opened the gates, issued out with all their power that was left in the Town, and encountered with *Titus*, where he had set his men in array over against the gate, where they made a great slaughter of the *Romans*, which (desirous to avenge the shame gotten the day before) fled not, but stoutly withstand their force. Also the *Jews* took heart to them, fought manfully, and beat down the *Romans*, so that at length they betook them to flight toward Mount *Olivet*, and in their flight many of them were slain by the *Jews* that pursued the chase. Upon this, divers of *Titus* souldiers (seeing themselves beset both before and behinde) counselled *Titus* to flee with them to the Mountains to save his life, lest he should be slain by the *Jews*, and they

they all together with *Mm.* For thou (say they) art a great Lord of many Kingdoms, and God shall one day bring thee to the Imperial Crown of our Lord thy father : Now therefore if thou shouldest be slain of the *Jews*, we are all but dead ; and what good should thy death do, either to thy self, or to others, to be slain like one of us ? *Titus* would not be ruled by them, nor receive their counsel, but kept his ground boldly, without once turning his face, saying, *I will choose rather to die with honour, than to live with shame* : And with that he rushed upon the *Jews* that were nigh him, and compelled them to recoil.

When the *Jews* that had environed the *Roman* Camp, saw that, they left the *Romans*, and came flocking about *Titus* by routs, assailing him on every side, indeavouring also with all their might to overcharge him ; Where in that place was a sore and vehement fight, and much people slain on both sides ; yea, *Titus* escaped narrowly from being slain in that fight, and had died indeed, if certain of his valiant souldiers had not returned unto him, and rescued him out of the *Jews* hands. That day were the chief of *Titus* souldiers slain : Then the *Jews* retired to their place at the walls side.

They also who went to the Mount *Olivet*, returned homeward by the Brook *Cedron* : the *Romans* seeing that, pursued them ; whereupon the *Jews* returned again upon the *Romans*, who fled by and by : Thus the *Jews* put the *Romans*

Romans to flight thrice uppon one day.

It came to passe then, that the external wars paused, and intestine civil wars returned most terribly amongst the Seditious at *Jerusalem*. For upon the first day of the high solemn Feast of Pascoever, Captain *Jehochanan* and his men, came into the Temple of the Lord, where he was honourably received of the Priests and Elders, with the rest of the commonalty. And when they were within, they cast off their upper garments, under which they were armed with coats of fence, and swords tyed to their thighs. After that they beset the doors, and laid hold of the Priests, slew them and the people also, their hearts were so cruelly bent against their brethren; neither regarding the reverent countenances of old men, nor inclining to the prayers of them that besought them, without sparing women or children, no not the fucking babes.

This done, *Jehochanan* stood up, and openly protested, that neither *Schimeon* nor *Eleazar*, nor any of the rest of the Captains of the Seditious, nor any man else, should have the soverainty in that City but he. The other hearing that *Jehochanan* had wrought such displeasure to the people of God in the Temple, rose together, and slew very many of *Jehochanan's* part; but in the mean season, what of the one part, and what of the other, the *Israelites* went to wrack, and were slain in great number.

Tydings

Tydings came to *Titus*, how the *Jews* were at odds among themselves, and slew one another daily; whereat he rejoiced greatly, and came with his whole host to the Town, where he found certain *Jews* without, that had fled, because of the rage of the civil wars. When they saw *Titus*, they came and besought him to enter the Town, and deliver them from the cruelty of the Seditious, and they would be his servants, for these wars had made them almost weary of their lives. Yet *Titus* gave little credit to their tale, although they used many words to persuadethem that it was true. For he remembred that within three dayes afore, he saw the *Jews* fight against him eagerly, all with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst them: Wherefore he would not trust their words, in that they required succour, and offered to yield. And as they were thus debating the matter, suddenly they heard an uprore in the Town, and wonderful hurly burly; some crying, Open the gates, & let *Titus* come in, other cryed, Shut the gates, and let not the *Romans* come in. Then certain upon the walls called to the *Romans*, speedily to come unto the Town, and they would then open the gates, that they might enter in; requesting the *Romans* to deliver them from the tyranny of the Seditious, lest (say they) we should be al slain by the hands of these ravinous, and cruel Seditious persons. The *Romans* therefore ran to the gates, and when they

they approached nigh to the walls, and were come within danger, the Jews hurled stones from the walls, and shot arrows at them, slaying very many of the Romans. The other Jews also that were without the Town, and had besought *Titus* to deliver them from the hands of the Seditious, began again to assaile the Romans that were gone to the walls, with much force, that many of them they slew, the residue they put to flight, and the Jews followed the chase almost to *Ajelona*.

Then the Jews mockt and flouted the Romans, calling them fresh-water souldiers, men of no experience, and innocent fools, that never saw the trains of war before ; clapping also their targets, and shaking their swords against them in mockage. The Roman Captains seeing these things, they took great disdain at the matter, and in great ire would have turned back upon the Jews again, had not *Titus* caused the retreat to be sounded. Upon this, *Titus* assembled all his Counsellours, Captains, and Souldierstogether, and said unto them in this wise. I have a sufficient trial, and understand well enough your valiantnesse and courage (most worthy men and souldiers) which far passeth the strength and man-hood of all other Nations, and not only in this most excellent vertue do ye excell, but also in knowledge and sleights of war, in wisdom and forecast ye have been chief of all other ; Now therefore, brethren and friends, I marvel not so greatly at

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the Jews subtily and craft in their swearing to you, for the perswading of a thing, and after keep not their oath : but this seemeth wonderful unto me, that ye suffer your selves still to be deceived of them, and to be slain by their wiles. For all the wit ye have, could not deliver you out of their snares, but now yet again the third time ye have approached the walls, and this is the third time ye have been put to the foyl for your labours. And all this cometh, because ye will not be ruled by me, but transgresse your General and Lords commandment. But now, my Brethren, take heed what ye do hereafter, it becometh you not to disobey my words, which ye have done often times. Do you not remember a certain Nobleman of our Country, in the wars of *Augustus Cesar* against the Persians, how he put his own son to death because that contrary to his Fathers commandment (who was grand Captain of the Army under *Augustus*) he had fought with his enemies, yea although he killed three Persians. But what speak I of once ? Ye have oftentimes set light by my commandments, skirmishing daily with the Jews, and that without all discretion, rashly and out of order : whereby you may gather, your enterprises have no good successe. If you continue these manners, it shall redound unto your own dishonours. Wherefore it were better for you to leave off these doings, and lay away your pride, contumacy, and stubbornnesse : which if ye do, things shall be in better safegard.

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Much more spake *Titus* to his men, rebuking them sharply, not mentioned here, but declared at large in the Volume that we writ unto the *Romans*. When he had said these words, his Princes and Captains fell every one prostrate to the earth, and besought pardon of him for their rashnesse, in that they had so unadvisedly, and without order against his mind, encountring with the Jews.

Then *Titus* taking pity of them, pardoned them, requesting them to beware hereafter that they commit nothing against his commandment, neither in word nor deed, and so doing, they should have his favour, and avoid his displeasure, and danger of death for the contrary; but if they refused to do it, he would not spare any man whatsoever he were that should transgress his commandment, but put him to death, and give his body to be eaten of the fowls of the air. They answered with one voice, We are content with these conditions, and will do whatsoever thou shalt command us.

After this, *Titus* considering how earnestly the *Jerusalemites* were set one against another, how they were become such cruel enemies, that each of them conspired others death, he caused the pits, cisterns, and trenches that were about *Jerusalem*, to be damn'd up, and stopt with earth, that the wayes might be levelled for his Army. This done, he encampt himself nearer the walls. Against which attempt the Jews issued not out of the City after their accustomed

customed manner, to put them back from the walls. For *Schimeon* was otherwise busied, he had entertained ten thousand men of the best of the Seditious Jews, and joyned himself to *Jacob the Edomite*, Captain of nine thousand *Edomites*, with whom he had made a conspiracy, utterly to destroy Captain *Jehochanan*. And setting upon him, they compelled him to flee into the court of the Temple, where he remained in the gate of the entrance of the Temple, with eight thousand and four hundred good men of war, all well appointed in jacks.

Eleazar also was against him, and joyned with *Schimeon*, becoming an enemy to him that before had saved his life, and so they both together assailed *Jehochanan*, neglecting the defence of the Town. By this means the *Romans* encamped themselves about the walls at their pleasure, raising Towers, and casting Trenches to plant their battering-Rams to beat down the walls.

The common people of the Jews, that were under the rule and Government of the three Seditious Captains, namely *Schimeon*, *Eleazar*, and *Jehochanan*, (which although they were ill enough all, yet the tyranny of *Jehochanan* far passed *Schimeon*, and *Schimeon* was far worse than *Eleazar*, though *Eleazar* was the head Author and first beginner of sedition in all *Israel*,) were amongst them as sheep ready to be killed. For the foresaid seditious Captains, slew the people at their pleasure, and divided them

them into bands, casting lots upon them Who should have which ; so that one had anothers men, and another man his. And this did they not only with their own men, but also with all the rest of the people, in such wise, that when the Romans made any assault, then joyned they together as one man to resist the Romans ; to whom when they had given a repulse, then would they return to their civil wars, and fall together by the ears among themselves.

Extreme and dreadful was the civil conflict at that season, between the foresaid Captains, and so sore, that the blood streamed down the channel out of the gates of Jerusalem, like as a brook that runneth out of a fountain and welspring. The Romans seeing it, were moved with much pity, so that they wept bitterly. But Joseph that was among them was stricken with so great heavinessse, that he burst out into a sorrowful lamentation, lifting up his woeful voice in this wise.

Alas, alas, Jerusalem, the city of the great King, How shall I now call thee at this day ? or what name shall I give thee ? Sometimes thou was calid Jebus of Jebusæus, that builded thee first in all this Land. After that thy name was Zedek, that is, Justire ; whereupon King Jehoram was called Melchizedek, for he was a righteous King, and because he reigned in thee with justice, therefore was thy name Zedek : Then righteousness had abiding in thee, and thy bright star that shined in thee was Zedek. Moreover

in his time wast thou called Schalem, as the Scripture witnesseth, and Melchizedek King of Schalem ; and that because the equitie of the people that dwelt in thee was then fulfilled. For at that time Abraham our father of worthie memorie, fell to worship God in thee, and to take thee to his inheritance, to plant in thee the root of good works : Wherupon the Tabernacle of God remaineth in thee to this day, as it was revealed unto the same our father Abraham; In thee (say I) is the Sanctuarie of the Lord. For in that place did Abraham bind his onlie son upon the top of one of the hills that is called Mount Moriah, holie and hallowed ; and therefore art thou called Jerusalem, because our father Abraham (of famous memory) called the place of the Sanctuarie Adonajureth, The Lord shall see ; then thy late name being Schalem, this joyned to it, made it Jiereusalem. For the Lord God shall behold the place of thy Sanctuarie, at what time it shall be Schalem, that is, pure, uncorrupt, without black, or spot ; but whensoever it is polluted or defiled, as it is at this day, then will he turn away his face from it..

Furthermore, thou art called Jerushalem therefore, because that who so understands the dignitie, and worthiness of the place wherein thy Sanctuarie is, shall bid the Angels of heaven to teach in it the doctrines of the holy Ghoit, and the spirit of wisdom and understanding, wherewith little children, and the unlearned in thy Land, may be made wise. He also that ministereth in the Temple, had on a garment of four colours, Scarlet, Violet, Effe,

and Purple. Scarlet in respect of the heavens that be above the firmament. Violet and Byss colour (which be made of flax) because of the earth of which they came. Finally Purple, in respect of the sea where Purple is gotten.

Therefore when as the Priest came into the Temple to minister, apparelled in these four colours, he said before the Almighty God; I am come to present my self here in thy sight (O Lord of the world) in four kinds of colours, that represent the parts of thy world, and in such wise do I appear before thee, as though I should bring all the whole world into thy sight: Moreover, the aforesaid apparel was garnished with pure gold, and precious stones, after the likeynesse of the Tribes of the sons of Jacob, who was called Israel; that in that garment, he might have the sovereignty before the Angels that be above, and by them prevail to bring the vertue of the holy Ghost; by the which they should obtain wisdom that dwell in thee, and prosper in their study, and faith, that they might have wisdom and understanding together: His loyns also were girded with linnen haps, wherewith he covered his secret parts (for it becometh Priests most of all other persons to be shamefaced and bashful) especially when he should minister in the two Sanctuaries, the outer, and the inner, which is the Sanctum Sanctorum, or holiest of all. In the outer, the Priests minister as the High Priest commandeth them: but in the inner, that is the Sanctum Sanctorum, entreib no man save the High Priest only, and that but once a year. For in it was the Ark of the Covenant

nant of the Lord, in which were laid up the two Tables of the Covenant that God made with the people in Mount Sinai. There is also the Rod of Aaron, that flourished and brought forth leaves. All these were in the Temple whiles it was yet standing. Over against the Sanctuarie, were fourteen stairs or steps, upon the which appeared the miracle to King Ceskiahu.

And thou Jerusalem at that time wast stronger than other Cities, Lady of Provinces; for great Kings and Princes builded thee. King Herod much exalted thee, raising thy walls high; and besides that also, defended thee with other walls, that he named Antochia, of Antochias a Roman, who gave liberally much monie toward the repairing of the ruines and decayes that were in thee. How cometh it to passe therefore that thou art brought thus low? and the Gentiles have the rule over thee now, and besiege thee, rasing thee, and casting thee down? yea, they are now in the midst of thee. Wo be to us for our sins: for, the heavnnesse of thy strength is dashed, thy Sanctuarie is troden under foot, and made a sink of the blood of slain persons. Drink now off thy cup (O Jerusalem) with thy Daughter Sion, drink, I say, the cup of vexation and grief together with her, for yet the time shall come, that visions shall be revealed, and redemption also it self, that thy Children shall return to their Coasts, with the health of their Redemer. Then shall be the time of friendship, and then shalt thou drink the cup of health and consolation.

After that, *Titus* went to view what way he might best assault the City, and as he devised with himself, he espied a plain on that side where the Sepulcher of *Jehochanan* the high Priest was. Where he stayed a while, and sent one of his Captains that were there with him, called *Nicanor*, to parly with the *Jews*, that were upon the walls, to move them to peace, willing him to say thus unto them; Friends, my Lord *Titus* is desirous to spare you, and to make a League with you, that you might be at quiet, and out of this danger of destruction; and if you be so disposed to consent thereto, *Titus* shall make a League with you before it be yet night. *Nicanor* went and spake with the people in such wise, as *Titus* had willed him. The *Jews* gave him no word of answer, but held their peace; wherefore *Nicanor* spake to them again, and as he was talking to them, one from the walls shot him with an arrow, and killed him. Whereat *Titus* was exceeding wroth, that they should shoot at his Captain offering them peace, and his death grieved him marvellously: Wherefore he commanded Ladders, Brakes, Slings, battering-Rams, and other Engins of War, to be brought to assault the Town. So the souldiers brought a battering Ram to batter the walls, and planted it upon a Mount accordingly.

The *Jews*, seeing that, were sore afraid; wherefore the three Seditious Captains joined themselves in friendship, and forthwith opening

opening the gates, issued out, and beat the *Romans* from their Pieces and Engins, that were now ready addressed, setting fire on the Ram, slings, and all the other engins, a few excepted, which *Titus* and his men saved from the fire.

In this conflict, the men of *Alexandria* that served *Titus*, behaved themselves like tall fellows, in the rescuing of the slings from the *Jews*; yet the *Jews* prevailed, and got the upper hand of them, till *Titus* came with a strong power of chiose men to succour the *Alexandrians*, where twelve of the stoutest *Jews* were slain.

In the same skirmish *Jehochanan* a Captain of the *Edomites* that came to aid the *Jews*, was slain by an *Arabian* that came behinde him, and shot him with an arrow, whiles he was talking with the *Romans* that intreated him to come to them: For whom the *Edomites* mourned and lamented sore, for he was a good man of war. The next night certain of the Seditious, chiefly of *Jehochanans* and *Schimeons* company, issued out, and came to the three wooden Towers that *Titus* had erected before the walls, to view out of them the Town, and to see what the *Jews* did; within which, were placed, and without also, a strong party of able souldiers for their defence; Upon those without fell the *Jews*, and slew many; the other fled to *Titus* Camp. The *Romans* that were in the Towers, knowing nothing of the matter, and trusting to them that were

were set about the Towers for their safe-gard, slept all the night: After the *Jews* had thus slain the *Romans* watch, and put them to flight, they came to the Towers with saws, and cut the feet asunder, so that they fell suddenly together with them that were within, which were very many, and slue them every one; *Titus* hearing the alarm, and the crashing of the falling of the Towers, was sore afraid, and all the whole Army; and not knowing what the matter was they durst not stir toward it, so the *Jews* returned safe into the Town.

On the morrow, *Titus* brought his whole power to the walls, and while the *Jews* were at contention in the Town, he addressed another Ram, wherewith he suddenly struck the outer wall, and battered it through: whereupon the people that warded that wall, were forc'd to withdraw themselves within the safe-gard of the second wall. Then *Titus* commanded his souldiers to raze to the ground that wall that he had pierced, and to carry away the stones thereof, that there should be no let nor hinderance to his men; This was the most substan-tiall and strongest wall of all, thicker than both the other, and was builded by *Herod*: The *Romans* labouring earnestly in the defacing of the outer wall, were slain in great number by the *Jews* from the middle wall, before they could finish their purpose. The chief of the *Jews* perceiving that *Titus* had not only taken, but also quite pulled down the utter wall, and how

how there was now but two walls left about the Town, it went to their hearts, and made them look about them: Therefore the Seditions began now earnestly to think of unity, and concord among themselves, so that they divided the Town amongst them into three wards. *Je-hochanan* was appointed to that ward that is on the North part of the Temple, beside the *Antochia*; that part of the Town that was toward the Tomb of *Je-hochanan* the high Priest, was assigned to *Schimeon*; to *Eleazar* was committed the keeping of the wall. These exhorting one another to play the men, did valiantly resist the *Romans*, so that the conflicts then began to be sore and hard. The *Romans* for their renown and fame, laid on stoutly, and the *Jews* again stuck stiffly to their defence, seeing their end at hand if they were slack. *Titus* now and then exhorting his souldiers to play the men, promising them that would valiantly make any enterprise upon the *Jews*, abundance of gold and silver, and much honour withall. Then stept forth one of his souldiers named *Longinus*, and put himself amongst the routs of the *Jews*, that were issued out of the Town, where he slew a couple of the chief of them, and presently recovered himself again within the array of the *Romans*; but the *Jews* shrunk not from the *Romans*, for they were in a fervent rage and wonderfull disdain; and to further their courage, *Schimeon* came to his men, and cryed unto them with a loud voyce saying; For the

the reverence of God (friends) flee not this day; whosoever doth flee, let him be sure he shall dye for it, and his house be destroyed.

Titus also admonished his to keep their array, and not to give back to *Schimeon*. Then went he himself to that part of the Town where *Jehochanan's* ward was; there he caused a battering Ram to be planted, and bent against the wall, (for there was a very large Plain.) There was at that time in *Jerusalem* one called *Kantor*, who got to him a company of the Seditious, and shot from the walls into the *Romans* Army, where he slew very many, and compelled the rest to retire. This *Kantor*, with nine other tall fellows, whereof he was the *Decurion*, defended one part of the Town: Now as the *Romans* bended the Ram to batter the wall, *Kantor* cryed unto *Titus*, I beseech thee, my Lord *Titus*, be mercifull unto this most famous City, that is almost beaten down already, do not deface it utterly, but take pitty of the Sanctuary that is in it, and destroy not the habitation of the Lord God: *Titus* at his request commanded his men to stay, and to leave off battering the wall; Then said he to *Kantor*, Come forth hither to me, and thou shalt save thy self, I will pardon thee, thou shalt not be destroyed; *Kantor* answerd, I will see if I can perswade these my fellows to come with me. But he did it upon colour, for none other cause than craftily to trifle out time, whereby he might cause *Titus* to leave off the assault for a while; So he spake unto his fel-

lows which knew his mind, that the *Romans* might hear, Let us go down and flee to the *Roman* Army; Then they drew out their swords as though they would kill him, and striking upon his harness, he fell down to the ground in the sight of the *Romans*, which were ignorant of his deceit. Then one of the *Romans* let flye an arrow, that wounded *Kantor* upon the face, and glauncing from him, slew another that stood by him: Then *Kantor* cryed out, What do ye will ye shoot at us that desire to be at peace with you, which ye granted your selves, and now will break your promise that ye made unto us? Is this the reward, my Lord *Titus*, that thou renderest me, for going about to flee unto thee, that thy souldiers should shoot at me, hearing me require conditions of peace? Now therefore, my Lord, may it please thee to send hither some man of honour, to whom I may come down and receive assurance of thy promise, to be as one of thine own men: *Titus* thinking he meant good faith, spake unto *Joseph*, willing him to go and make peace with the *Jews* in his name, then to bring him unto him, that he might find safe-gard of his life, from the common destruction; *Joseph* answerd, Why wilt thou send me? What have I offended thee? Have I not ever done thee true and faithfull service? Therefore if thou bear me any good will or favour, send me not unto him whom I cannot trust. For *Joseph* mistrusted some subtillty, knowing *Kantor* afore. So *Titus* sent

sent one Captain *Jiarus*, who said unto *Kantor*, Come down and let us go together to *Cesars* son.

Kantor desired him to hold abroad his cloak lap, that he might hurl him down his money that he had there, (lest the *Jews* perceiving it, would take it from him) and then he would come down. And as *Jiarus* held up his lap to receive the money that *Kantor* spake of, *Kantor* with all his might cast down a great stone, which *Jiarus* espying, leapt aside and avoided: but it lighted upon one of his fellows, and slew him. *Titus* was wonderfull wroth at this, and forthwith planted yet another Ram against the wall, and at length laid it flat upon the ground.

Then commanded *Titus* to make fires about the Wall, where the *Jews* should think to escape; *Kantor* seeing that, would have fled, and as he made haste to escape the fires, the weight of his armour bare him down into the fire, and there he died, more desirous of death than life.

Then entred the *Romans* within the second wall, against whom the Seditious issued, and fought with such vehement force that they prevailed against their enemies, slue many of the *Romans*, and forced the rest to retire unto the first wall that they had beaten down afore.

In this skirmish *Titus* himself took a bow, and shot at the *Jews* in such wise, that not one of his arrows were spent in vain, but that it did

did some annoyance unto the *Jews*. The *Jews* notwithstanding gave them the repulse from the Town, and they were not able to make their party good with them. Within four daies after, came unto *Titus* a new supply of soldiers out of all quarters for ayd to the *Romans*, by whose help they prevailed against the *Jews*, at such time as they issued out of the Town, and constrained them to withdraw themselves within the walls.

Yet *Titus* pittyng the miserable state of the City, Temple, and People of the Lord, at that time commanded his people to withdraw themselves from the walls, and to leave off the assault for a while, that he might offer peace to the *Jews*, to see if they would now be content to submit themselves unto the *Romans*, to have quietnes and rest without danger of destruction. Wherefore he gave them truce for five daies: and upon the fift day he came to the gate of the City, where he straighaway espyed *Schimeon* and *Jehochanan* together preparing fire to destroy the *Romans* Engins of war: for all the *Jews* had agreed together with one mind, still to withstand the *Romans*. Wherefore *Titus* perceiving the *Jews* to be so desperately bent that they had even vowed their lives to death, he began to offer and propose unto them conditions of peace, and sharply to reprove and blame their obstinate stubbornesse: saying, I have now won two of your walls, and ye have but one left. Therefore, if ye will

will continue still in this self-willed frowardness, what will ye do (most miserable creatures) when as I shall gain also the third wall, and quite destroy your City, pulling down your Temple and all? Why do ye not rather favour and spare your own lives, your wives and children? But the *Jews*, set upon a sullen obstinacy, would in no wise hear *Titus* speak.

Therefore *Titus* sent *Joseph* to declare his mind unto them in Hebrew, that they might safely credit his promises, and the peace that was offered. *Joseph* therefore went and stood over against the gate, keeping himself aloof off, for he was afraid to come nigh the wall, knowing that the people hated him, because he had yielded himself to the *Romans*; He called therefore unto them aloud: Hearken all ye *Hebrews* and *Jews*, I will declare unto you that which shall be to your commodity; Then the people gave ear unto *Joseph*, who spake unto them in this wise.

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Oration of Josephus to the Citizens of Jerusalem.

You should ere this (good people of *Jerusalem*) have fought so earnestly, whiles your Cities were yet standing, and your Land replenished with people, ere ever this mischief had lighted upon you: Now that with murthers and slaughters amongst your selves having destroyed one another, and polluted the Temple of the Sanctuary with the blood of the murthered, and not spared your own lives, you are become few in number, a small sort of you left, What hope have you to prevail? Again, you have provoked a valiant Nation, which is ruler over all people, and hath subdued all other Lands, which also hath those Nations in subjection under him, which sometimes reigned over you; besides this, you wage battell with the *Romans* without all discretion and wisdom, without any remorse of this famous City, without any regard

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' gard of the Sanctuary of the Lord, without
 ' any compassion of your own lives. Neither
 ' yet do ye forsake your purpose, for I per-
 ' ceive you continue in this self-will to with-
 ' stand the Romans still, which is nothing else
 ' than to spread abroad this calamity further,
 ' both on the people of God, and on his holy
 ' Temple. Albeit, I am not afraid only for this
 ' holy Temple, and most renowned City, lest it
 ' should be razed and destroyed, but for the
 ' Sacrifices and burnt offerings, lest they should
 ' cease, as the daily sacrifice is ceased; And
 ' why? because we have sinned against our Lord
 ' God. Wherefore is his shadow departed from
 ' us; Because that in this same Temple we have
 ' kept wars, making it an habitation for the
 ' wicked, a tabernacle of seditious persons: yea,
 ' even the Ministers and Holy men of God have
 ' ye murdered, and within the walls of the
 ' Temple have ye shed innocent blood without
 ' measure. See now (dear brethren,) and mark
 ' what Ordnance, what Engins, what Instruments
 ' of destruction, are prepared to beat down the
 ' Temple, the fire is already kindled to set a fire
 ' the Sanctuary, and loe, even your very ene-
 ' mies are so pitifull of your Temple, that they
 ' would not have it defaced.

' But you (dear brethren and friends) why
 ' are ye led with no remorse of your selves,
 ' that your enemies may once remove from
 ' you these Engins of war? What have you
 ' now left to trust unto, when as two of your
 walls

' walls are already battered down, and one
 ' only remaineth? You will say peradventure,
 ' we put not our trust in our walls, but in our
 ' God: Are ye not aware that your God hath
 ' long agone given you over, and hath turned
 ' him to your enemies, because they have with
 ' greater honour and reverence worshiped his
 ' name, than we which rebelliously are fallen
 ' away from him? Wherefore God assisteth not
 ' us, but our enemies: insomuch, that except
 ' it be in such countries, whereas either for ex-
 ' tream cold of the one side, or exceeding heat
 ' on the other, no man is able to abide, all
 ' Lands, all Nations are under their Dominion.
 ' Tell me, I pray you, what hope have you,
 ' seeing God hath made them a terrour unto
 ' all Nations upon the earth, who serveth
 ' them? Why will not you obey them, that
 ' you may live and not perish? Do ye not
 ' consider it is come to their turn to rule over
 ' all, that God hath committed Dominion
 ' unto them, and ayded them with his assi-
 ' stance?

' Remember you not how God in times past
 ' aided the *Egyptians*, insomuch that they ob-
 ' tained the dominion over all the whole world?
 ' but afterward departed from them, and assi-
 ' sted you to get the Sovereignty over other
 ' Nations: After that forsook you again, and
 ' gave the Empire to the *Chaldeans, Assyrians,*
 ' and *Persians*, which reigned far and wide over
 ' many countries: Now also hath he given them

over, and helpeth the *Romans* these many years, so that they bear rule over all. If you will object and say, To what intent should God give the dominion unto the *Romans*, or other Nations over the world, and over his inheritance and people also, which is an holy people, a peculiar and special Nation of all the earth? Should ye not be ashamed to say this? With what discretion can you wonder at this, knowing that all mankind one or other, are the handy-work of God, who exalteth whom he list, and whom he litteth he thrusteth down? Ye say, Ye be the children of God, and his proper possession, and ye aspire to the Sovereignty; therefore it cannot be that God should determine any thing upon you by chance, fortune, or sudden anger and displeasure. I grant: But wot ye what? The shadow or protection of the Lord hath forsaken you, because of your sins and transgressions against the People and his holy ministers. How can you stay upon his help, when as he hath withdrawn his loving countenance from you, and your sins have made a divorce between you and him? O my dear children and brethren, let never this imagination enter into your hearts, for it shall nothing avail you! Why will you, my dear brethren and friends, make war upon the *Romans*, when as they are Lords over Nations, and pierced the streets of *India*, and all the Isles of the Sea, even to the great Ocean-Sea; and from thence to all the parts of the East,

whole

whose dominion extendeth to the extreme parts of the earth? Yea even to *Britain*, which is environed on every side with seas, whose people are huge like Giants, of a big stature, and of mighty courage, most expert archers, and valiant soldiers in battell; To whom when the Captain of the *Romans* came, they gave him the repulse, and would not be subdued; but when the Princes of the *Romans* came, they brought them into subjection and servitude under the *Romans*.

But you say (my brethren and friends) you will rather all dye, than serve the Prince of the *Gentiles*, and that death is better for you than life, to be driven to see with your eyes, the calamities of the sanctuary of the people of God. Search the Histories and Chronicles from the time of your Ancestours; When was there any time wherein you were free from the yoke of the *Gentiles*? Do you not know that *Jacob* our father of worthy memory, who was alwaies with God, took his journey into *Egypt*, to be a stranger in a strange land amongst a proud kind of people, leit he, his children, household, and cattell, should perish with hunger? There he had with him his twelve sons which he had begotten, and dwelt there also with his small family, for fear of the grievous famine that was at that time. Remember you not, when that *Iudas* with his brethren went down into *Egypt*, how *Joseph* was moved as a stranger, to pick a quarrel against his brethren

' thren to bring them into bondage , bearing
 ' yet in his mind what injury they had done
 ' unto him ? Wherefore some of them he cast
 ' in prison, and hanged them at his pleasure
 ' with crafty accusations; especially *Judas*, who
 ' was the chief amongst them, of whom all the
 ' *Jews* took their name, who if he had been so
 ' disposed, had been able to lay *Joseph* at his
 ' foot a thousand times, not knowing him to
 ' be *Joseph*: Wherefore when he was so rough-
 ' ly and so sharply taunted of him , he might
 ' have killed him in his rage : for he was a ve-
 ' ry Bold man, and a hardy, and of a very Noble
 ' courage, who surely would not have coun-
 ' ted it nothing to have slain the *Egyptian*, and
 ' many more of them. Notwithstanding he did
 ' not so, but contrary submitting himself un-
 ' der the yoak of *Joseph*, called him his Lord
 ' and good Master ; and supposing him to be
 ' some *Egyptian*, he humbled himself before
 ' him, to obtain his petition, and to get Corn,
 ' least his father, his brethren, and their family
 ' should die for hunger.

' What should I say of *Joseph*, so beautifull,
 ' so wise, and witty a man? Was not he fain to
 ' serve in *Pharaobs* house ; wherein although
 ' his wisdom was well known, insomuch that
 ' *Pharaoh* set more by him, than by all the No-
 ' ble men that were then alive; He was also cal-
 ' led Lord, great Master, and *Pharaobs* Father;
 ' Nevertheless he humbly besought *Pharaoh*,
 ' that he might sustain his Father and Brethren
 ' with

' with bread, knowing at that time the domi-
 ' nation belonged unto *Pharaoh* and his people,
 ' being given them of God. And although *Jo-*
seph had list to return into the Land of *Ca-*
naan, with all his fathers whole houſhould
 ' without *Pharaohs* leave ; no man could have
 ' letted him to do it, for he bare the greatest
 ' rule at that time in *Egypt*, yet he did not so.
 ' *Benjamin* also was likened to a ravening wolfe
 ' for his fiercenes, when he was fetched again
 ' by force of *Josephs* steward, fainting a lye up-
 ' on him : how chanced he did not kill him?
 ' Or else when he alone pursued *Benjamin* and
 ' his other brethren; could not he if he had list
 ' have slain the man, and buried him, so that
 ' the matter should never have come to light?
 ' Notwithſtanding they did nothing ſo, nor ſo:
 ' but *Judas* wisely weighing the exaltations, and
 ' directions, the promotions, and disgraces,
 ' with the common courses of the world, retur-
 ' ned again with his brethren into the City,
 ' went to *Joseph* and besought him, untill his
 ' bowels were moved to pity, and he was known
 ' of his brethren.

' All these things doth the most holy law of
 ' the Lord rehearſe unto us, and putteh us
 ' in mind of, for this intent, that we may
 ' learn to bear for necessities ſake, the yoak
 ' of him that hath the preheminence and
 ' rule for his time. Neither let any judge
 ' or think that *Joseph* offended God , in that
 ' he submitted himself under the yoak of *Pha-*

Pharaoh; for it is no shame for a wise man to crouch unto him, whose help he standeth in need of, whatsoever it be, much more if he be a King, or a Lord; know ye not that our fathers were in bondage to King Pharaoh in Egypt? But after the Lord remembred the covenant that he made with our fathers, and had determined to lead them out of Egypt; he sent Moses our master of famous memory, his Angel, his chosen, who knew the Lord to be with him, whereby he was able to destroy whosoever did rise against him: Nevertheless when he came to Pharaohs presence, who then bare rule in Egypt, he shewed not himselfe in armes, but rather with thunder and hail, that Pharaoh might well perceive and know God was the Lord. But at what time as Pharaoh oppressed the Israelites too sore, our master Moses (by Gods help) brought them out of Egypt, with a strong hand and stretched forth arm, against the Egyptians, whom he punished with continual plagues; by that means delivering the Israelites out of the hands of their Lords and Masters, and bringing them to the mount of God, made them heirs full of all goodness; that is to say, of the most holy law of God.

And after Joshua had subdued the holy land to the Israelites, and that they inhabited it, there chanced unto our fathers, times of adversities, as is mentioned in the books of the

Prophets,

Prophets, so that they were constrained to serve the King of Assur a long season, and the Kings of Persia; To the Chaldees also were we in bondage, although not very grievous, but tolerable. Moreover with other Kings of the Gentiles we had wars, and sometimes we were put to foils, sometimes we had the upper-hand.

Now therefore, my brethren, tell me, What shame were it to you, if ye were subject unto the Romans? Or what are you to be compared to other Nations that be under their Dominion? Do you not see that the Romans reign over your enemies, and bear rule over them that sometimes were your Masters, and hate us? Were it not reason that you should love them, which have brought down your enemies, and revenged you of them? Which notwithstanding you have nothing at all done, but rather have hated them, as men void of all perceivance, without weighing and considering, that since the time you were under them, ye have alwayes lived in much peace. And I my self, when I withstood the Romans in Galilee, knew very well that I should be overcome at length, but I could do nothing because of the seditious persons that were with me, which would in no wise follow my counsel: Yea, it stood me in hand to have a care of mine own person, that I were not killed of them, after I had once counselled and moved them to give up the Town. Wherefore

'fore seeing the matter stood so, and God
'knew my heart, I thought best to fight against
'the Romans as I might, and when occasion ser-
'ved to escape to the Romans, to take it. Fur-
ther, when I was in the Cave with my forty
companions, I had been lost and perished, had
not God given me counsel, making me a way
to escape and save my life. For they had al-
most slain me, because I gave them counsel to
yield themselves to the Romans, and obey
them. For I saw this was the time of the Ro-
mans to bear rule, and that God had appointed
them to be Lords over all Nations. For this is
his manner, like as above he hath made some
to be rulers over othersome; even so be-
neath also he hath set Rulers over the Kings
of the Earth. Who can controll him that
is stronger then he? The Romans at this pre-
sent, have the Dominion over all Lands and
People, over the Egyptians, Assyrians, Per-
ians, and Chaldees, (to every one of these you
have been in bondage) and over other Nati-
ons also, which nevertheless do till their
ground, sowe, mowe, plant, and gather in their
fruits: and who hath the profit of these goods
and labour but the Romans? who whiles the
other toyl and travel, do live in peace and rest
themselves.

'Wherefore mark this also my brethren;
the Kings of Macedonia once had the rule
of the whole World, specially in the time
of Alexander of Macedonia, but at this
day

day their Empire is taken from them, and
they are become subjects to the Romans.
They when the Romans first set upon them,
were very haughty and stubborn, determining
to resist the Romans: notwithstanding they
were overcome of the Romans, and are un-
der their subjection at this day. What should
I speak of the people of the Philistines, which
heretofore always have vexed and annoyed
you? Doth not the meanest amongst all
the Princes of the Romans bear rule over
them?

'What hope then have you to escape, when
ye know the Philistines were ever stronger
than you, and you were oftentimes overcome
of them? As for example, *Saul* your King was
slain by them. But you will say, *David* the an-
ointed of the Lord of Israel, pulled them
down, and brought them into subjection.
Wote ye what? then God looked upon you
with a favourable countenance, and fought
your battels Himself; but at this day, He is in
no wise present with you, for he hath turned
away his countenance of salvation from you.
Because ye have sinned against him. And
which of you can say, he hath intelligence
of the secret of the Lord, or hath received
any such watch-word as God gave at that
time unto David? When thou shalt hear a
sound of mourning in the tops of Mulberry-trees,
then shalt thou set forward, for then shall the
Lord go before thy face, smite the Tents and
Camps

Camps of the Philistines, 2 Sam. 5. Whosoever
 (I say) hath knowledge of any such token,
 let him reveal it to his neighbour, and I could
 well consent to follow it. But seeing there is
 no such thing, hearken unto me, my dear bre-
 thren, Come and serve the *Romans* in peace
 and tranquillity. It shall be no dishonesty for
 you, with the Kings of *Perſia*, to be ſubjeſt to
 the *Romans*: they that ſometime were your
 Makers, ſhall be now your fellows and com-
 panions. But if you wil perſevere, and ſtand
 in your opinion ſtill, I will enter into this diſ-
 course with you: Tell me, I pray you, when
 were ever your anceſtors free, and when were
 they not entangled with the wars of the Gen-
 tiles, and the Dominion of other Nations?
 Had you not ever the victory from the time
 you came out of *Egypt*, until the reign of
Saul the ſon of *Cis*? So long as the Lord was
 your King, you were in bondage to no man,
 you ſerved God as your only King. But af-
 ter that your evil and corrupt deſire ſtirred
 you to be irksome to the Lord, and, leſt he
 ſhould reign alone, to chufe a man to have the
 Dominion over you, according as the cuſtom
 was in other Nations (I mean *Saul* the ſon of
Cis, and the other Kings every one) then
 ſerved you him, you and your ſons, and the
 chiefest of you became his ſervants, your
 goodlieſt daughters were made his Confe-
 ctiories, his Cooks, and his Bakers. After
Saul, reigned *David*, of worthy memory, who
 ruled

ruled over many Nations: But he also brought
 you into bondage, and put divers of you to
 death, to ſatisfie his pleasure withal. He be-
 ing dead, you ſerved *Solomon* his ſon, who no
 leſſe than the other, even as he liſted, exer-
 cised Dominion over you: he also took up
 your ſons and daughters, and made them his
 ſlaves.

After this, ſucceeded other moſt wicked
 Kings: ſo that from that time your Country
 began to go to wrack, and he that was the
 beſt amongſt them was *Rehoboam*, which ſaid
 unto you, *My father corrected you with whips,*
but I will ſcourge you with Scorpions. And ſo
 did the reſt of the Kings, which reigned af-
 ter him; very few of them pleased God. All
 the other wrought abomination, not one of
 them did any good, or reigned in the fear of
 the Lord.

And in this manner remained the Empire
 long time with you, until the Kings of *Chal-*
dea came and led you Captive into *Babylon*,
 where you were kept until *Cyrus* time, King
 of *Perſia*, who ſent you again into your own
 Country with a wonderful deal of gold and
 silver, with great honour, which was counted
 unto him for righteouſneſſe.

After *Cyrus* death, there roſe againſt you
 the moſt wicked Kings of *Greece*, who war-
 ring upon you, gave you great overthrows,
 until God ſtirred up the ſpirits of certain
 Sage Priests of the Stock of *Chasmonani*, that
 revenged

' revenged your injuries. At that time you
' were Brethren and Friends with the Ro-
' mans, and friendship grew betwixt you ma-
' ny years.

' After that, you fell from the stock of *Chas-*
' *monani*, which had delivered you, and chose
' one whose name was *Herod*, who oppressed
' you grievously.

' After him succeeded *Archelaus* his son, he
' yet laid a sorer yoke upon you ; wherefore
' falling upon him, ye protested never hereaf-
ter to serve the Kings of *Juda*. So going to
' the *Romans*, willingly ye submitted your-
' selves under their subjection, to serve *Augu-*
' *stus* the Emperour, who ordered you gently.
' Him you served as other Nations did, and it
' was to your praise, because ye were under a
' good Gouvernour.

' Therefore, now my Brethren, and Chil-
' dren of my people, What mean you at this
' present, that you have determined to die,
' and do not rather spare your selves and your
' children ? Consider I beseech you, the things
' that grow upon the earth, and all living crea-
' tures ; beasts, worms that creep upon the
' ground, fowls of the air, and fishes of the sea ;
' Do you not see that ever the stronger hath
' the Dominion over the weaker ; neither is it
' any rebuke or shame for the weaker, to give
' place and obey that which is stronger : For
' the Oxe and the Goat are in awe of the Ly-
' on, the Ram and the Ewe of the Woolfe,
' the

' the Cow and the Lamb fear the Bear,
' the Goat, the Liberd, the Hawk, is a-
' fraid of the Eagle, the Dove of the Hawk.
' Weigh the manner of beasts and birds amongst
' their own kind, you shall see ever the bigger
' and stronger, to be master over the lesse and
' weaker : And so in all other things, the
' stronger set themselves before the weaker al-
' wayes.

' Wherefore ye mortal men, learn by me :
' Did not one God make all things, and He
' himself hath Dominion over them all ? Not-
' withstanding, all things are so knit together
' amongst themselves, that no one thing can
' stand without another. But he that holds
' up all things, is the Blessed God, who if he
' list, can bring them all into dust again, His
' Name be extolled for ever.

' Take example, I pray you, from the parts
' of the whole World ; you shall see one part to
' be in subjection, another to bear rule. Be not
' then too stiffe-necked to pervert the natural
' courses of the World, but rather let your ele-
' ction follow the causes and events of the same,
' which if you do, you shall be esteemed wise
' men.

' Now my dear Countrymen, never think it
' shame for you to serve the *Romans* ; it is time
' for you now to turn to the Lord with your
' whole heart, and then you shall have the do-
' minion over other Nations, according to your
' desire : this shall then come to passe, when
' you

you follow your Lord God with all your strength. Therefore never think that the *Romans*, which have rule over you at this day, are of lesse power than other people, that heretofore have had dominion over you. For they are a mighty Nation, their Empire and rule over other people they have from above; as I have proved to you by the similitudes of brute beasts, which according to nature bear rule one over another: Notwithstanding, in mankind it should never have come to passe, that the bigger should so have dominion over the lesse, unlesse for their sins; for the which they are so punished, that one is compelled to bow his neck under anothers yoke.

Now therefore, my dear people, take humilitie and meeknesse unto you, never covet to alter the law of Nature, but rather receive my words, and follow my counsell; Obey the *Romans*, prepared and ready to make league with you, according to their bountifullnesse, that ye may live and do full well.

C H A P.

C H A P. II.

When Joseph had spoken these things, in the hearing of the Citizens of Jerusalem, they burst out and wept, gnashing with their teeth, and railed at Joseph over the walls, hurling stones and darts at him, to have killed him. Therefore when Joseph saw they would not follow his counsel, but were so stiffe-necked, he began to rebuke them, crying unto them in this wise; Wo to all froward people, and such as rebell against the Lord God! What mean ye you wretches? what have ye to leane unto, that ye are so stubborn, when neverthelesse the Lord is gone from you? For you are wicked people, and have sinned against him. How can your sins be purged which you have committed in the Temple of the Lord, by shedding of innocent blood, without all mercy? Ye are most guilty, for ye have fought in the Temple and Sanctuary of the Lord, ye have defiled it with dead bodies of them which ye have slain in the very midst thereof. Besides, ye have profaned and unhallowed the Name of the Lord with making of Wars upon the Sabbath day, & upon your solemn and festival daves. Tell me now, ye froward rebels, whether did ever your forefathers prevail against their enemies, with spear and shield, but rather with prayer, penitance,

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nance, and purenesse of heart, wherewich they served God, and again he delivered them ? But you, what have you to trust unto, when as ye are unfaithful ? Your shelter and protection is departed from you, and your Lord God aideth your enemies, whose power he maintaineth to destroy you ; if you imagine to be delivered with your swords and speares, you are foully deceived, whereas God would not that ye should escape the hands of your enemies. Open your eyes, and see what *David* the anointed of the Lord said : *For the Lord will save neither by sword nor spear.* Call to your remembrance (ye very fools) *Abram* your father which begot you, by what means he overcame *Pharaoh* the King of Egypt, who violently had taken away *Sarab* his wife from him : surely none other way did he obtain the victory then by prayer to the Lord, who stirred the spirit of *Pharaoh*, and put him in mind to restore his wife *Sarab*, clean and undefiled. *Abram* was quiet in his bed, and at rest from all troubles ; but *Pharaoh* that great Lord and Ruler, was punished in the mean season with great plagues, because of *Sarab* whom he had taken to him by violence, to deflower her, which God would not suffer, but rather uncovered *Pharaohs* flesh, that he was fain to shew the secret parts of his body to Physicians, to see if they could heal them. But who can cure the infirmities which God sends? or who knows his intents ? For who knew that *Hezekiahs* biles could

could be healed with a plaister of figs ? or *Naman* the *Syrian*'s leprosie, with the water of *Jordan* ? or the bitter water with wormwood ? Wherefore when as no man could cure *Pharaoh*, he was fain to speak *Abraham* fair, and to intreat him to pray to God to take away from him his plague, and so by his prayer *Pharaoh* recovered.

Then *Pharaoh* apparell'd *Sarab* in precious garments, gave her gifts of Gold and Silver, and precious Stones, and sent her home honest, pure, and holy, to *Abraham*, living there at his own house. *Isaac* when he was driven out by *Abimelech* King of the *Philistines*, and had with him the bond-servants of his fathers household, to the number of 800, and 18, with whom *Abram* had discomfited five Kings, beside many other more of his family, so that he had been strong enough to have invaded the *Philistines* ; yet he would not do it, but with all meeknesse and humility, he used himself towards the King of that Country. Notwithstanding, after he was driven out of the Land, the *Philistines* came unto him, and entreated him, saying, *We perceive the Lord God is with thee, &c.* as it is written in the Scripture. What shall we say of *Jacob*, when he fled from the presence of his brother *Esin*, he carried nothing with him but a bare staffe, wherewith he passed over the River *Jordan*, as it is written: *With my staffe passed I this Jordun.* His Aarmunition that he took with him for his journey, was prayrs

wherewith he made all his wars. That was it for the which God assisted him, when he went away to *Laban*, and when he returned from him, when also he was delivered out of the hands of his brother *Esau* who sought to kill him. And this also he did by the way as he returned, when he wrestled with a certain man that overcame him.

O Lord, Who is able to number the mercies of th: Lord, and the marvels which he wrought with our fathers of worthy memory, Abram, Isaac, and Jacob? What should I speak of *Moses* our Shepherd, the man of God, that feared the cruelty of *Pharaoh*, until he writ in the Law, that he had called the name of his son *Eleazar*: for he said, the God of his father helped him, and delivered him out of the hands of *Pharaoh*. And when he came before *Pharaoh* to deliver *Israel* out of his hands, and to lead them out of *Egypt*: With what things else overcame he the Tyrant withal, then with prayer? Did he not overthrow the pride of *Pharaoh* and his Charrmers, only with the Rod of the Lord which he had with him? Wherewith also he smote *Egypt* with ten plagues, and divided the Sea into twelve parts. And at the red Sea *Moses* resisted not *Pharaoh* and his host with force of Arms, but with prayer: wherefore *Pharaoh* and all his were drowned in the bottom of the Sea. But *Moses* sung a song of praise unto our God while the soildiers of the *Egyptians* perished, that came against *Moses* and the

the people of *Israel* with weapons, horses, and chariots.

Notwithstanding, by *Moses* prayer they were overwhelmed all in the Sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force than all instruments of war: that it speedeth and hasteneth the help of th: Lord; and his saving health? Do you not know, when *Joshua* the minister of *Moses*, passed over *Jordan*, that he was a warlike man, and had with him very many most valiant soildiers; nevertheless, he destroyed not the seven walls of *Jericho* by force of War, but only with prayer, and with shouts and noise of the Priests of the Lord, our fore-fathers? Know ye not that prayer availed *Gideon*, when as he with three hundred men, vanquished the whole host of *Midian*, *Amalek*, and the people of the East? If prayer had not helped him, I pray you, what had three hundred men been able to do against so great a multitude? Mark (yefond people) what chaned in the Covenant of the Lord, that the *Phe-listines* took away.

Our fathers truly were not able to recover it by their swords and force of Arms: but with that Prayer that the just men of that Age made, the Ark was brought again unto his place. Consider the times of *Hezekiah* King of *Juda*, when as *S. nacherib* King of *Ashur* came up blaspheming and rayling upon the Sanctuary of the Lord our God of Hosts, breathing

breathing out the pride and malice of his heart. By what means was he overthrown? Did our fathers overcome him by force of Arms? No, without doubt: but with prayer and supplication.

For *Hezekiah* the King went and put on apparel meet for prayer; instead of a shield, he took sackcloth; for a helmet, he cast dust on his head; and instead of arrows and a sword, he made use of prayer and supplication. And the prayer that *Hezekiah* made, monnted so far as an arrow was never able to flee; so that his petition and prayer, overthrew 185 thousand most valiant men of the host of *Senacherib*. Furthermore, the King of *Juda*, and King of *Israel*, and King of *Edom*, joyning their powers together, invaded the *M'abites*, and in a wilderness and unoccupied and barren dry land, they were in great peril and thirst; what profited them their artillery and furniture of war? Did there not issue out for them at the instant prayer of *Elisha*, a Prophet and man of God, plenty of water in the Desart, a Brook in the Wilderness? Came it not to passe also by the prayer of the same *Elisha*, that a wonderful hurly burly, a rumbling and rattling of Chariots of War, and of Horses, was heard in the Camps of the *Syrians*, besieging the City of *Samaria*, with the which noise the *Syrians* being afraid, fled, no man pursuing, nor following them? Ye know also, that by the prayer of the aforesaid Prophet, the famine and lack

of victuals that was in the Town of *Samaria*, was turned into great abundance and plenty, insomuch that thirty *Epha's*, or measure of fine meal, were sold for one piece of Silver. Do ye not see (most foolish men) how our fore-fathers had the victory ever by prayer?

But let us come to the beginning again, and speak of *Moses*. What time as he held up his hands towards heaven; had not *Israel* the upper-hand of the *Amalekites* by his prayer? *Joshua* also by his prayer, stayed the Sun and Moon in the sight of the people of *Israel*; and the Sun stood still in *Gibea*, and the Moon in the valley of *Ajalon*, that the evening was changed into noon day, and so *Israel* vanquished their enemies.

Sampson also, that most valiant Giant, until such time as he had sinned, did not God evermore hear his prayer, and ever he gat the victory thereby? After he had once sinned, he decayed as any other mean person.

Likewise King *Saul*, all the while he walked perfectly and purely, his prayer increased his valiantnesse and strength, but after he had once sinned, God left him, and gave him over.

David also, King of *Israel*, of famous memory, from the time of his youth, till his last end, his valiantnesse never failed him; and why? because he alwayes was helped by his prayer; neither would he ever fight against

his Country-men and native people, when as *Saul* persecuted him. Wherefore he prevailed against his enemies ; and because he abstained to lay his hands upon his brethren, therefore afterward all Nations feared him.

Did not *Asa* King of *Juda*, accompanied with a small number of men, make an Expedition against the *Ethiopians* ? and praying to the Lord God, said on this wise ; *We indeed know not what to do, but our eyes are bent upon thee, &c.* Which prayer the Almighty did hear, and the Victory followed, so that *Asa* slew in the Camp of the *Ethiopians*, ten hundred thousand men. *Deborah* a Prophetesse by her prayer, brought to passe great health in *Israel*.

What shall I tell of divers other just and godly women, which by their prayers obtained many things ? Tell me (ye mad men) know ye not what *Amaziah* King of *Juda* did ? having wars with the *Edomites*, vanquished them, and led them prisoners with their wives and children, and Idols also, to *Jerusalem* ; and then fell to worshipping of the same Idols, that he had taken from the *Edomites*, saying unto them, Ye are they that have saved me, therefore do I worship you, and by you have I overcome the *Edomites*. To whom when a Prophet of the Lord came and asked him, Why seekest thou, and servest the gods of that people, that were not able to deliver them out of thy hand ? By and by he taunted the Prophet again, saying, Who made thee of the King's Counsel ? wherefore

wherefore after that, he was no more reprehended of the Prophet; for the Lord had determined to destroy him; as it is written in the books of the *Chronicles of the Kings of Juda*. Therefore he was taken prisoner afterward like a fox, when he had fought against *Joas* King of *Israel* in *Bethshemeth*; and so was he compared to a low and vile thorn or shrub, and *Joas* unto the Noble and high Cedar-tree. Yea, all the evils that ever hapned unto us in any age, it came of our selves, for our Lord God is righteous in all his works, that ever he wrought upon us : Our enemies never did us so much harm, as we our selves did, unto our selves. Ye wot, the *Gentiles* took the precious vessels of our sanctuary away to *Babel*, and brought us them again undefiled ; but we polluted and defiled them our selves, and the Temple also with innocent blood, which we shed abundantly within it , adding finnes to finnes evermore and more, breaking the Law with our evill acts.

For who brought the *Romans* first against the City of *Jerusalem*, but *Hircanus* and *Aristobulus*? For they being at dissention betwixt themselves, and one hating the other, called the *Romans* against this City. Who brought *Antonius* and *Sosius*, Princes of the *Romans*, against *Jerusalem*, but *Herod* being at variance for the Kingdom with the house of the *Chasmonanites*? Who also called *Nero Caesar* to reign over us ? Did you it not your selves ? Now therefore why

why rebel ye against the Empire and Dominion of the Romans? If you will say, Because the Roman President Edomus ordered you too bad: had it not been meet rather to complain of him to the Emperour, then to rebel against the Romans, and to make war against them? But you will say, We rebelled against Nero Cesar, because he did us too much wrong. Wherefore then rebel ye now against Vespasian Cesar, a most mercifull man, and one which never hurt you? Or, why make ye not peace with his son to be under him, according as other Nations be, that ye might live, and not perish?

Have ye not a sufficient proof of his clemency and mercifulnes, when as he had cause to be cruel upon no man so much as upon me, which drew out my sword against the Romans, and killed many of them?

Notwithstanding, neither he nor the rest of the Romans have done me any harm. Yea, rather they have bestowed many benefits upon me: and although I was in their hands, yet they have saved my life. I confess, that before they had me prisoner, I would gladly many times have fled to them, but I could never do it, for I was ever afraid of my wicked companions, lest they should have killed me, and so my death had been to no purpose. But now I praise the Lord God without ceasing, because that for his unmeasurable mercies sake, he would not suffer me to be intangled in the same mischieves that you be in. Neither would

would I wish to be companion of such lost unthrifes and cast-awaines as you be, which have shed the blood of innocents in the Temple of the Lord.

Indeed if I had been with you, I should have been void of all hope as ye be, seeing ye spare not your own lives, and your own contumacy and stubborness is made snare a for you. See I pray you, with how great mischiefs you are laden. First, the Lord is not amongst you, insomuch that through the tumults which you have made amongst yourselves, almost the waters of Shiloa are dried up, which heretofore when the Nations made war against you, flowed in great abundance, and ran over the banks on both fides. But you are contumacious rebels, that ever provoked the Lord God unto wrath, you have made slaughters one upon another, in the midst of the Temple of the Lord: how can then the glory of the Lord dwell amongst you? Know ye not because of Korah and his Congregation, the Lord said unto Moses and to his people: Separate your selves from among this congregation, and I shall consume them in the twinkling of an eye.

But you are far worse than they. For without all remorse or pity, ye pull down the Temple of the Lord with your own hands, and your selves set fire on the Sanctuary, which most noble Kings, and most holy Prophets builded: and besides all this, ye neither spare your sons nor daughters. And although

I be in the *Romans* Camp, yet I am not absent from you, for my most dearly beloved wife is present with you, the wife o. my youth, whom I cannot set lightly by at this present, although I never had children by her : but rather love her most intirely, because she came of a most honest and godly house. My dear Father and Mother are also with you , very aged persons: for my Father is at this day a hundred and three years old, and my Mother fourscore and five: but the years of my life are very few, evil, and full of tribulation and sorrow, about three-score and seven , neither have I lived yet so long that according to Nature I should desire to die.

Now therefore, if so be you trust not me, but suppose I have proposed these things to you deceitfully, and that there is no trust of *Titus* Covenant and bond, or that his league should be to your hindrance and discommodity : Go to, if it come to pass, it shall be lawfull for you to kill my Father and Mother, and my Wife, Yea, I swear unto you by the Lord our God, that I shall deliver my life also into your hands, that you may do with me what ye list: and by that means shall the blood of my Parents, my Wives, and mine, be in pledge.

Therefore let the Ancients of the City come forth, and I will make a league betwixt them and our Lord *Titus*. And doubt ye not, but as hitherto the Lord God would you should be afflicted and punished by the Government of the

the *Romans* : so hereafter, he shall benefit you thereby, and do you good, if so be you will once acknowledge and confess that all Dominion is changed and altered at his commandment, and that God humbleth whom he listereth, and again whom he list he setteth aloft. But persuade your selves of this, that as long as ye refuse to be subject unto the *Romans*, so long you stir, against your selves, Gods wrath and high displeasure : and besides that, you do defer the longer, and prolong your redemption and deliverance not only to your selves, but also to your posterity.

Now therefore my brethren, I thought it my part to declare all these things to you, and it is in your power to choose whether you list: for who so will, let him give ear unto me; and who not, let him abstain from my counsell.

The people hearing these words and sayings of *Joseph* the Priest, wept wonderfully, for they could have been content to have followed his counsell. At this time *Titus*, gave commandment to all the *Romans*, to send again the *Jews* that were prisoners, and the slaves into the City: By what means he shifted from himself the blood of the *Jews*, and laid it upon the necks of their Masters ; for *Titus* took pity of them through *Josephs* Oration, and his good counsell. The common people of the *Jews* desired nothing more, then to have come forth, and to fall to an agreement, to make peace with *Titus*; but

but Schimeon, Eleazar, and Jebochanan, Captains of the Seditious, set strong watch and ward at every gate, charging them to kill all that should go forth: Thus were many killed which would have fled forth to Titus, and the City of *Jerusalem* was closed up, and no man could get out nor in. In the mean season fell a great dearth and famine in *Jerusalem*, insomuch that the Seditious searched every mans house and cellar for food.

And because a certain housholder withstood them, they killed him. Thus they dealt with all them that dwelled at *Jerusalem*, till the viuals in the Town was all spent, that men began to seek dung and even mans excrements to eat, by which means much of the people died for hunger. Whosoever at that time could get any hearbs or roots, mice, serpents, or other creeping worms (whatsoever they were) to eat, he was counted happy, because he had found meat to sustain and save his life withall, in that hard famine, and terrible hunger. Moreover, whosoever had any corn in store that no man knew of, he was afraid to send it to the mill, or bake it, because of the wickedness of the Seditious, lest they should take away from them their sustenance; wherefore many did eat the dry corn unground in their cellars privily.

At that time also were many exceeding rich men in *Jerusalem*, which stole meat one from another; so that the father snatched meat from the

the son, and the son from the father; the mother snatched from her children, the children likewise from their mother; and such as fled out of the gates, or otherwise, let themselves down over the walls in the night season, who being suspected be to the Seditious persons, the Romans killed them without. This evil therefore and distress increased so long, that the people had devoured all that ever crept on the earth, from the mouse to the spider, from the newt to the weasel; whereby a most grievous pestilence followed, that innumerable of the people of the Land died, and there was no man to bury them.

When they chanced to find any dead horse, or other beast in the Town, a man should see many *Israelites* strive and fight for it; in all points like to famished Ravens lighting upon a dead carcass, so that in such contentions very many were slain. Therefore when divers men with their wives and children, gat out of the City to gather hearbs to eat, and chanced among the Romans, the Romans laid hold of the little children, and killed them; saying, We will dispatch these, lest when they grow once to mans state, they make war upon us as their fathers do at this day. So many as came out of the gates of the City now and then, the Romans killed and hanged them upon gallowses, over against the gates of *Jerusalem*, to the number of five hundred: After the same manner Schimeon, Jebochanan, and Eleazar dealt with those

those *Romans*, whom they could by any train catch, and hanged them up upon the walls. Whosoever also they could perceive would flee unto the *Romans*, they hanged them likewise over the walls to the number of 500. But *Titus* gave commandment to all his souldiers, that no man, upon pain of death, should kill any of them that fled out of *Jerusalem*. For he took pity of the *Israelites*, and ceased not to speak friendly, and lovingly to the *Jerusalemites*; so that he went yet once again to the walls, and spake unto the *Jews* in this sort.

Hear I beseech you the counsel of *Joseph*, and come unto me that you may live, and not perish utterly. Spare your people: why will you oppress them vexed with hunger, thirst, pestilence, and besieging? But the Seditious hearing *Titus* speak, were wonderfully incensed, and intended to add mischief upon mischief, handling yet more cruelly the people of God. Moreover, they railed at *Titus* to provoke him to anger, that he might leave off speaking to the people, which had now almost lost their obedience and fear of the Seditious.

Wherefore the Seditious spake unto the *Romans*, It is better for us to dye with hunger, and to be killed in this affliction, so to come to the bliss, and light we hope for, than to live, and see the most holy Temple of God defiled and destroyed. When *Titus* saw this, he commanded an iron-Ram to be set to the wall to batter it, that he might deliver those poor wretches

wretches out of *Schimeon*, *Eleazar*, and *Jebochanans* hands, who held them in as Captives.

At the same time as they erected that Engine to the wall, it hapned there was in the Camp a certain young man whose name was *Memaganin*, son of *Antiochus* of *Macedonia*, one of the Kings of the *Grecians*, who came at *Vespasians* commandment to aid *Titus*. The same young man was very swift, a good runner, and a hardy soul-dier, but he lacked discretion. He came to *Titus* and said, I cannot but marvel at thy souldiers that vanquish all Nations, and dare not set up on the *Jews* to kill them.

Titus hearing the young King say so, smiled and said; How chances it, that being of this judgment, thou arnest not thy self, and makest thee ready to do like as thou sayest? Why drawest thou not out thy sword to declare thy manhood upon them?

Wherefore the young King encouraged himself, and called together all his *Macedonian* souldiers, then approached to the *Jews*, and began to skirmish with them, shooting with their bows and arrows apace. But at length the *Jews* handled them so, that not one of the *Macedonians* escaped, save only the young King, which by his good foot-manship and swift running, got away, and returned to *Titus*.

This *Memaganin* was of the kindred of *Alexander* the great, King of *Macedonia*, which had the Dominion of the whole world, and

whom all Nations and people stood in awe of. *Josephus* the Priest demanded of him whose son he was? He answered, I came of the seed of *Alexander*, I am the tenth from him. *Joseph* said, It may well be as thou hast said, that thou art of the succession of *Alexander*, for the valiantness of thy heart that thou hast shewed declareth no less. Howbeit thou shalt understand that the *Romans* have done wisely to abstain from the assault at this time, because they knew they should have to do with a most valiant Nation, which thou having so well tried, mayest report and testify when thou art asked the question.

After this, *Titus* divided his whole Army, and layed them privily in ambushes round about the walls. He prepared moreover Rams of Iron to batter the walls. Of these four, one he planted upon the side of the place called *Antiochia*; the Engine was thirty cubites long. The same night Captain *Jebuchanan* with his company issued forth, and undermined the ground under the wheels of the wagons that bare the Rams, putting pitched boards, oyled, and done over with brimstone, in the trenches under the wheels; and under the boards, they spread leather, which likewise was smeared and done over with pitch, oyl, and brimstone.

Then they set fire upon the boards, which burnt till they came to the feet of the Rams: and they being set on fire and burnt, the Engins

gins fell upon the Watch that was appointed to keep it being asleep, and killed them. Whereat the *Romans* were much dismayed, and said, It is not possible we should assault this City hereafter: for they have burnt all our Engins of war, wherewith we have subdued all other Kingdoms: so that now of fifty iron Rams which we brought with us, we have but six left, and the Seditious Jews have burnt three of them, what shall we now do? How shall we batter the walls hereafter? The Jews upon the walls hearing their words flouted them, and laugh them to scorn. Wherefore *Titus* incensed with anger, commanded the other three Rams to be addressed in the place of those which were burnt. In the mean season, while the *Romans* were at work, four young men moved with great zeal, whose names were, first *Thopatius Galileus*, then *Magarius Chebronita*, the third *Jorminus Schomronita*, the fourth *Arius Jerosolymita*. These all armed, issued out of the Camp of the *Romans*, that then stood about their three Engins and iron Rams, devising how to batter the walls of the City; of whom, some these young men killed, the other fled. Then two of them stood at defence to keep off all them that approached nigh the Engins, while the other two, *Jerusolymitanus* and *Schomronita* daubed the timber, with a certain matter which they had prepared to make it take fire, and straightway set fire upon them, so that suddenly the Rams were on a light fire. Then they all four joyning together withstood

the Romans, that they should not come at the Engins to quench the fire. Shortly the Rams fell down, and the Romans stood aloof, hurling stones and shooting thick at them: for they were afraid to come nigh them, because of their great fiercenes, although they were three thousand men that kept the Rams. Yet these four set nothing by them, nor yet never went off the ground, till the Rams were clean burnt up, shot the Romans never so thick at them. Titus hearing the valiantnes of these young men, and the harms they had done unto the Romans, made speed with his whole Hoste to save the Rams from the fire, and to apprehend those young men. Then forthwith issued out Schimeon, Jebocanan, and Eleazar, Captains of the Seditious, with their souldiers, sounding their Trumpets, and made the Romans retire, that they could not come nigh the fire; and so rescued the four young men from the Romans that had environed them round about.

In that skirmish were killed ten thousand and five hundred men. Then gathered together all the whole Army of the Romans to assault the Jews at once, approaching hard to the walls of Jerusalem, where they cryed unto the Jews, saying; What are you Oxen or Goats, that you fight on this fashion upon the Walls? Will you be taken in the midst of the City, like as Oxen and Goats are taken in their folds? If ye be men, come forth and let us try our manhood here in this Plain. But you by stealth and

at

at unawares set upon them that keep our Engins, snatching them up like as it were wolves should snatch sheep, then run away into the Town, as the wolves run into the Wood. If there be any manhood in you, behold we are ready here, come forth to us, so many for so many, and then we shall see what end will come thereof. When the Captains of the Seditious heard that, they spake unto the warriours that were in Jerusalem; Which of you will go out with us to these dogs, to shew our force and stomachs, for the Sanctuary and City of the Lord? Then five hundred tall fellows of their own accord, issued out upon the Romans suddenly, and slue eight thousand men, and compelled the rest to retreat from the walls. The Romans then felt what valiantnes the Jews had; for the Romans were in number fourty thousand fighting men, and the Jews were only five hundred, whereof not one of them was killed in that skirmish.

The Romans a far off shot at the Jews, and hurled stones; to whom the Jews said; Come hither to us, are you not they that called us forth, and provoked us to come to you? why come ye not now nearer? you go about to drive us away with arrows and stones. What do you think us to be dogs, and that we are afraid of your stones? Are we not men, yea, we are your Masters and betters, for you run away from us as servants flee from their Masters, when they follow them to beat them. Titus seeing his army to be part of them fled, and part to be slain,

he cried to his people, saying: Is it not a shame for you, ye Romans, and a wonderfull great dishonor, to flee from the Jews, so hunger beaten, famished, almost dead for thirst, and besieged? Alas, how shall ye put away this your rebuke, and ignominy? When as all Nations, which heretofore ye have most valiantly subdued, shall bear that ye flee from these dead Jews, whose whole Land we have in possession; so that they have nothing left but this only Town, which we have all battered, that they have but one only wall to defend themselves. Besides this, they are very few, we are innumerable; they have no Nation to aid them, we have help of all Lands: Why then do ye flee from their sight, like as small impotent birds flee from the Eagle. What though the Jews vow and hazard themselves desperately for their Temple and Land; why do you not the same also in these wars, to get you a renown of valiantness.

But the Jews prevailed that day, and had the upper hand; wherefore they returned into the Town with great glory, having put the Romans to so great a foil. Titus commanded his to address and prepare the other two Rams that were left, to batter the walls of Jerusalem withall: Wherefore the Roman Carpenters cast a trench, to prepare and set up the Rams in such places as Titus had assigned them.

The Jews were aware of it well enough, but winked at that matter as yet, untill they had planted the master beams between the standing posts. So when the work was finished, even to the

the hanging up of the Engins betwixt the standing posts to shake the wall withall; the Romans being secure and void of care, nothing mistrusting that the Jews would stir, because they had been quiet a few nights, and never issued forth of the City: Upon a certain night, a pretty while before day, the three principall Captains of the Seditious, came and cast their heads together, to devise what they should do. Eleazar gave this counsell, and said; You two the last time issued out, and burnt three Rams, and got you renown, and I kept the gates the while; now keep ye the gates, and I will issue out with my men against the Romans to get me a name also.

The other answered, Go then on Gods name unto them, the Lord God of the Sanctuary which is in Jerusalem shall be present with thee, but beware thou be not slain, and in any wise thou be not taken alive; to whom he answered, The Lord God shall keep me, for upon the trust of the righteousness of my father Ananias the high Priest, and his sincere service unto God, I will set upon them.

Eleazar therefore chose 100. valiant soldiers, and with them he issued out of the Town before day: The same night the Romans had made fires about their Engines where they watched, because of the cold: The Artificers and soldiery that kept the watch and ward about the Romans, were in number a hundred and fifty. The day was the 27. of the

month of September, which was the ninth month that *Titus* had besieged *Jerusalem*. *Eleazar* and his company thus being issued out, came and found some of the *Romans* snorting about the fires, other watching in their wards, and killed them all, that not one remained. Then some of *Eleazar's* Company set fire upon the Rams, burnt the standing posts, ropes, chains, and other instruments of war; the Artificers that were there, they apprehended alive and burnt them, so that no man escaped.

When it was day, *Titus* observed the smoak of the fire, mounting up very foul, and stinking of the wood and men together; he drew towards the place therefore with his Host, to see what the matter was: *Eleazar* in the mean season, and his company, took as they might get, every man a piece of the Engins out of the fire, or some of their heads that they had killed, and returned with great joy, flouting the *Romans*, and laughing them to scorn by the way, till they came to the gates of *Jerusalem*, where they were received of *Schimeon*, and *Jebochanan* with great honour.

Soon after this, came many souldiers and great bands of men out of all Nations, that were subject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what had hapned him in that siege, the stoutness of the *Jews*, and how they had annoyed many waies the *Roman* army, adding moreover and asking them; Did you ever see four men withstand

ten

ten thousand, and five hundred, so that they being all together, could neither overthrow them, nor take them prisoners? but the four slew them, like as it had been tops of Coucumbers smitten off with most sharp swords? When they heard this, they wondred all very much. Then *Titus* spake unto his host, and to them which were newly repaired unto him, to shew their advice and best counsel what was to be done, lest we should be ashamed (saith he) before all them that shall hereafter hear of our Wars.

The gravest and most ancient of the Nations that were newly come to his aid, answered; If it please your Majesty, let the *Romans* breath a while and take their rest, which are now wearied with the sundry battels of the *Jews*: and we, who are not so broken with labour, but fresh and lusty, shall try what the *Jews* can do; we cannot think that they are able to withstand so great a multitude.

But the Princes of the *Romans* desired *Titus* that he should not permit them this, lest he should increase their own sorrows, if peradventure they should be discomfited (say they) of the *Jews*, and the matter redound unto their own shame. For if we which are acquainted with them, and know their manner of fight, cannot sustain their violence, How shall they do it that never had proof of the strength and force of the *Jews*? They shall be to them like *Hysop* which groweth upon the walls, in comparison

parison of the Cedar-trees of Libanus.

The other said, nay, they should do well enough with them. And they urged *Titus* so instantly, that they constrained him to grant them their desire. Then *Titus* gave them leave to set upon the *Jews*, thinking with himself, peradventure the *Jews* may be put to the worse of these men that will fight without fear, not knowing the force of the *Jews*: for the *Romans* that have had trial of their strength, fight fearfully and warily. So the Lords of the strange Nations, chose out of their Armies eighty thousand men; Ten thousand *Macedonians*, twenty thousand *Britains*, five thousand *Aramites*, ten thousand *Africans*, ten thousand valiant *Burgundians*, five thousand *Redarans*; last of all, ten thousand *Persians* and *Chaldeans*. These therefore went into the Plain which is by the Sepulcher of *Jehochanan* the high Priest, and from thence made an assault upon the *Jews* that were upon the Walls, setting up their scaling ladders. *Jehochanan* said to *Schimeon* and *Eleazar*, his two Companions; If you think good, I will issue forth, and skirmish with these uncircumcised, to let them see what I can do. *Schimeon* answered, Let two of us do it, and the third keep the gates and walls; for thou alone art able to do nothing against them, they are so many. *Eleazar* allowed this advice, offering himself to bear *Jehochanan* company. *Schimeon* bad them go, saying, The Lord of the Sanctuary give them into your hands, and deal not with you at this

time according to your works.

Then *Jehochanan* and *Eleazar* issued with one thousand five hundred good men of War, the ninth day of the moneth *Tebeth*, which was the tenth moneth that *Titus* had besieged *Jerusalem*, and overthrew of the Gentiles of that host fifty seven thousand and five hundred men, besides three thousand whom they took prisoners: but of the *Jews* were no more slain in that fight than only seven, whose bodies with much rejoicing and great triumph they carried with them into the Town, and buried them there, lest peradventure the uncircumcised should have misordered them. The Gentiles that were left, with great shame and dishonour returned unto *Titus*, who reprehended them because they would not believe the *Romans*. The next day following, the *Jews* brought forth the three thousand Nobles and Gentlemen that they had taken prisoners, and plucked out of every one of them an eye, and cut off every man the one hand, after sent them back with shame and reproach to *Titus*'s Camp.

Then *Titus* consulted with all his Princes what were best to do with the *Israelites*: and when every man had said his mind, he liked never a mans counsel, but said unto them; Well, I have devised this with my self, which I will follow, and no man shall bring me from my purpose: we will keep the siege without any assault or skirmish, for their victuals failed them long ago, and so they shall be famished. Besides

Besides this, when they shall see us cease to fight with them, they will fall at variance amongst themselves, and kill one another.

This counsel was thought good of all *Titus's* Princes, wherefore they besieged the Town as *Titus* commanded, and closed up all the wayes of the City round about, lest the Jews should as they had done before, come upon them unawares. They appointed moreover, watch day and night, to take heed that no man should come out of the Town to gather herbs for their sustenance.

Then encreased the hunger in *Jerusalem*, which if it had not been so grievous, the City had never been won : for the souldiers of the Town were lighter than Eagles, and fiercer than Lions. There died therefore of the famine wonderful many of the *Jerusalemites*, so that the Jews could not find place to bury them in, they were so many in every place of the Town. Many cast their dead folks into their Wells, and tumbled afterwards in themselves and died. Many also made themselves graves, and went into them alive, where they tarried day and night and died unmourned-for. For all mourning and accustomed lamentation for the dead was left off, because of the unmeasurable famine, which was so great that it cannot be told, and I cannot relate the thousandth part of the mischief that followed of the hunger. *Titus* seeing the innumerable carcases of the dead that were cast into the Brook *Cedron* like dung,

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dung, was wonderfully amazed with fear, and stretched out his hands toward heaven, saying, *Lord God of Heaven and Earth, whom the Israelites believe in, cleanse me from this sin, which surely I am not the cause of: for I required peace of them, but they refused it, and they themselves are cause of this mischief, they have sinned against their own souls and lives: I beseech thee, impute it not to me for a sin, that the Jews die on this manner.*

At that time, certain wicked persons of *Jerusalem* slandered *Amittai* the Priest falsely, saying to Captain *Schimeon*, Behold, *Amittai* the high Priest, which did let thee into the City, goeth about to flee to the Tents of the *Romans*. Thou hast experience of his great wit and wisdom, how he also knoweth all the secret wayes into the Town, Temple, and Sanctuary; and who can tell whether he will bring the *Romans* some night at midnight into the City? Therefore *Schimeon* sent certain to fetch *Amittai* and his four sons unto him.

They that were sent, brought *Amittai* and but three of his sons, for one was fled to the *Romans*, and came to *Joseph*. When *Amittai* with the other were brought to *Schimeon's* presence, he besought him he might not live, but to be put to death by and by, lest (saith he) I should live to see the death of my children. But *Schimeon* was hard-hearted, and would not be intreated: for it was Gods will that *Amittai* should be punished, because he was the bringer

bringer of Schimeon into Jerusalem ; and therefore fell he into his hands, which for good rewarded him with evil. Schimeon commanded a sort of murderers to place Amittai upon the walls in the sight of the Romans, and said unto him ; Seest thou, Amittai ? Why do not the Romans deliver and rescue thee out of my hands ? thee I say, which wouldest have fled away unto them ? Amittai answered nothing to this, but still besought him before his death, he might kisse his sons, and bid them farewell ; but Schimeon utterly denied him.

Wherefore Amittai wept aloud, saying to his sons ; I brought (dear children), I brought this thief into this Town ; wherefore I am counted now for a thief my self : All the mischief which is come upon me, and you, it is mine own doing, because I have brought this seditious villain into this holy City ; I thought then, Peradventure he will be a help to the Town, but it is proved contrary ; for he hath been a most cruel enemy to the same. It was not enough for us to keep one seditious person, Jebocanan, I mean, which took unto him Eleazar, the first beginner of sedition ; but I must bring in also this wicked Schimeon, which is joyned to our foes to destroy us. Indeed I never brought him in for any love that I bare unto him, but all the Priests and the whole multitude of the people sent me to fetch him ; notwithstanding, I am worthy of this just judgement of God, because I took upon me such an embassage.

What

What should I speak of thee, thou most wicked Schimeon, for whithersoever thou turnest thee, thou bringest all things out of frame : Indeed, thou dealest justly with me, because I have sinned unto God, to his people, and his City, in that I have brought thee in, to be a plague to it ; wherefore I am worthy to be stoned. Notwithstanding, it had been thy part, thou wicked murderer, to deliver me and my sons from the hands of the other Seditious, for I have wrought them displeasure ; but to thee have I done good : Howbeit our God will not alter, nor change his judgements, which is, that I should fall into the sword of thy hand, for that I made thee to enter into this City, wherein I offended God grievously. If I had purposed to flee unto the Romans, could I not have done it before I brought in thee ? for at that time bearedst thou no rule over us, and before we called in thee, Jebocanan with his sedition, was an offence unto this City ; Wherefore we perswaded all the Ancients of the Town, that thou shouldest be an aid unto us, to drive out our foes : but thou in whom we put our trust, art become our enemy : yea, thou hast been worse than they ; for the other put men to death privily, thou dost it openly. Who is he that hath strengthened the power of the Romans ? Art not thou he which hast killed the Soldiers of God in the midst of the City of Jerusalem ? for few have been slain without. Titus would have made peace with us, taking pity

pity upon us, but thou didst lett and hinder it, every day moving new Wars, and stirring new battels.

Titus gave charge to his souldiers, to lay no hand upon the Temple ; but thou hast polluted and defiled the Temple of the Lord, shedding blood without measure in the midst thereof. *Titus* went back from us upon the holy day of the Lord, and ceased from fighting; saying, Go and obserue your holy Feasts in peace : but thou unhallowest the Feasts of the Lord, and packest out the continual fire with innocent blood ? All these evils which thou hast committed (thou murderer) are imputed unto me, because I brought thee into the Town : Now therefore this vengeance is appointed to mine age by the Lord God, and by thy hands shall I go to my grave with sorrow, because I by my foolishnesse was an actor in this mischief that is wrought by thee. Albeit now, thou wicked *Schimeon*, in this that thou killest me, ere that mine eyes may see the burning of the Temple, it pleaseth me very well. But what needest thou, murderer, to put my sons to death before my face ? Why doest thou not spare mine age ? would God that as I shall not see the burning of the Temple, so also I might not see the blood of my children shed before my face. But what shall I do, when God hath delivered me into the hands of a most wicked man ? We that were the ancients of *Jerusalem*, abhorred *Jehochanan* because he murdered old men without all reverence,

reverence, but he slew no young men ; thou destroyest old and young, great and small, without any pity or mercy : *Jehochanan* mourned for the dead, and buried them also ; but thou playest upon instruments at their burials, singest to the Lute, and soundest the Trumpet.

Then spake he to *Schimeons* servant, who was ready with a sword in his hand, and an axe, to kill him, and to cut off his head ; saying, Go to now, and execute *Schimeon* thy Master's commandment ; Behead the sons in the sight of their father, and let me hear the voice of thy cruelty in my sons, which notwithstanding I forgive thee ; for as I shall hear and see that, against my will ; so, I dare say, thou killst them not willingly. Would God that *Schimeon* would suffer me to kisse my sons, and whiles I am yet living to embrace them ere they die. But thou, gentle minister, in one thing shew thy pity towards me, that when thou hast put my sons and me to Execution, separate not our bodies, neither lay their corps asunder from mine, but so, that my body may lie uppermost and cover theirs, to defend them from the fowls of the air, lest they devour my sons bodies ; for it so may come to passe, that they may be buried : I beseech thee also, that my mouth and lips when I am dead, may touch my sons faces, that so I may both embrace and kisse them.

But what do I delay, or linger any longer, seeing the enemies deuy me this, to kisse them whiles we are yet alive ? See thou therefore

that our bodies be not severed, and if *Schimeon* will not permit this, that our bodies may be joyned in this world, yet can he not lett our Souls to be joyned ; for after I shall be once dead, I doubt not but I sha:ll see the Light of the Lord. His sons hearing their fathers words, began to weep very sore with their father, who said unto them, Alas my sons ! Why weep ye ? What avail tears ? Why do ye not rather go before me, and I will follow as I may ? For, what should I do now, seeing God hath given me into the hands of a most cruel Tyrant, who spareth neither mine age, nor your youth ? But I trust we shall live together in the Light of the Lord : And although I cannot be suffered now to see you enough, yet when we shall come thither, we shall be satisfied with beholding one another.

Go ye therefore, my dear sons, and prepare us a place. O that I might go before you : the Lord knoweth I would do it gladly. But ye my sons, marvel not at this that is chanced unto us, for it is no new thing. The like hapned before this, in the time of the *Chassmonanites*, when as *Antiochus* by his wickednesse put to death the seven brethren, young men, in the sight of their mother, which was a righteous and godly woman, who chanced to find this mercy at the Lords hands, that she might kis her sons and embrace them, as they also kist one another before they died. Although they were put to death by the cruelty of

of the uncircumcised King of the *Macedonians* : yet obtained they that, which is denied at this day to us that are put to death by *Schimeon*, who hath the name of an *Israelite*, who beareth also the Covenant of our father *Abraham* in his flesh. And would to God that we might live in their time or place of rest, which albeit it will not be granted, yet we shall be their neighbours, seeing that we also die for the Law of the Lord.

Therefore be of good comfort (my sons,) and lament not for my sake. For I judge this my misery easier, and not so great as the calamity of *Zedekiah*, whose sons were first killed, then his eyes put out by the King of *Chaldea*, and he lived many years after : we are so much the more happie in my mind, because we shall die together.

Then said *Anittai* to *Schimeons* servant which should kill him, Make speed, I pray thee, and kill me first before my children die, then after kill them also, that we may die together : for it is more expedient for us, than to see the Temple of the Lord turned into a butchery or slaughter-house to slay men in.

After cryed he to God, saying, I beseech thee, O Lord God most High, which dwellest in the Highest, judge this *Schimeon* according to his works, reward him according to his deservings. For thou art the God Almighty and dreadfull, Let not this Destroyer die therefore among the people of thy pasture : but that his

death may be severed from the death of other men, Let him die a horrible and sudden death, Let him have no time to confess his sins, and to return himself to thee, that thou mayest receive him (for thou wert wont to receive them which turn to thee by repentance): for he is not worthy of repentance, which hath spoiled and wasted many goodly things in thy Temple; besides that, hath murdered most holy men in the same.

To the intent therefore that thy judgements may be declared in him, I beseech thee, make him to be taken captive of his enemies, together with his wife, children, and family, and all that ever love him. Neither give unto his soul any part with the people of God; nor let his portion be with the just men in thy Sanctuary; for he is unworthy of them, because he hath not only sinned himself, but hath caused *Israel* to sin. Wherefore let his judgement and sentence go forth from thy sight, that he may see his Wife, Children, and his whole House, led into captivity and bondage before his face. Afterward, let him die a strange death, such as never man heard of: Let him be killed by most cruel men, which, when they have smitten him, may after quarter him also whiles he is yet alive, and that he may see his children go into bondage. Let him also be a curse before all that shall see him. Moreover, Let him perceive that my words and destiny is better than his, when as I go unto Thee, in that great

Light

Light which he shall be deprived of.

After these words, *Amittai* said to the servant who was appointed to kill him: I beseech thee, Let me find so much favour at thy hands, that when thou hast slain my sons, thou wouldst kill me with the same sword, while it is yet wet with the blood of my sons, that our blood may be mingled; and this may be a recreation to my soul. Kill me also in the sight of the *Romans*, that they may avenge me and my sons, upon this most cruel *Schimeon*; they shall be witnesses against him, that I was not their friend. But would God my affaires were all in that state as they were before; for then should they perceive me to be an enemy of *Schimeons*, and a friend of theirs. Would God I had withstood *Schimeon* at the first earnestly, as I made War upon the *Romans*, that I might have avoided his cruelty from the people of God. When he had said all these things, he prayed before God Almighty, saying, O God which dwellest in the Highest, thou only art most mighty and fearful, open now the eyes of thy judgements, consider and judge betwixt me and seditious *Schimeon*, whose malice is become unmeasurable upon the people of GOD, that he which sheddeth the blood of them that fear thee in the midst of the Temple, may be rebuked of thee with rebukings, according to his works: make speedy vengeance and prolong not, and that for the deaths sake of thy Saints; for thy judgements are the judgements of truth.

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Then

Then Schimeon gave commandment to four Cut-throats of his, that three of them should kill *Amittai*'s three sons before their Fathers face, and the fourth should kill *Amittai* himself, and so the blood of the sons was mixt with the blood of their father. Afterward Schimeon's servant took the body of *Amittai*, and laid it upon the bodies of his sons, as his desire was, then tumbled them over the Walls : After that, Schimeon commanded that *Chanacys* the high Priest should be put to death, whose body was cast unto the bodies of *Amittai* and his Sons.

Aristus also the Scribe, one of the Noble men of *Jerusalem*, was killed at the same time, and ten just men more of his kindred and house, because they mourned for the death of *Aristus*. It hapned while Schimeon was killing of those ten, certain substantial rich men passed by, and were wonderfully amazed when they saw the thing, saying one to another, How long will God suffer the malice of Schimeon, and will not search out the blood of just men, nor revenge them ? Certain seditious persons hearing this, told it unto Schimeon, who commanded them to be apprehended, and murthered the same day.

After this, there passed by eleven of the Noble men of *Jerusalem*, which seeing forty two innocents to be put to death by Schimeon, they lift up their eyes to the heavens, and said, O Lord God of Israel, How long wilt thou

thou hold thy hand, and not execute thine anger against these transgressours of thy will ? which when Schimeon heard of, he commanded them to be apprehended, and killed them with his own hands,

Eleazar the son of *Anani* the Priest, seeing the malice and wickednesse of Schimeon to be great, and that he destroyed the just and godly men of the City, and that there was no hope left, he betook himself to the Tower of *Jerusalem*, remained in it, and kept it with his. *Jebudas* also, a Captain over a thousand men, which kept a Turret that Schimeon had made to put just and good men in, got him upon the top of the walls, and cryed to the Romans, if peradventure they would deliver him, and the rest that were at *Jerusalem*. Wherefore he went about to escape with his one thousand men that he had with him, and came towards the Romans. But the Romans trusted them not, thinking he had spoken this for deceit, wherefore they came not to help him. Schimeon upon this killed *Jebudas*, and the thousand men which he had with him, and commanded their bodies to be tumbled over the walls, in the sight of the Romans.

Then Schimeon cryed to the Princes and Captains of the Romans, saying : Lo, these are *Jebudas* company, these would have come forth unto you, take their carcases to you, and revive them again if you can, or else deliver the rest which yet live, out of our hands.

Gorion the Priest, father of *Joseph* the Priest, who wrot this Book to the *Israelites*, was at that time in bonds and prison, in a certain Turret, a man of great age, being a hundred and thirty, and no man could come unto him, nor from him; *Joseph* therefore went to the Turret where his father was kept, to understand how he did. He beheld also the Turret afar off, if he might espy his father, and comfort him. And as he passed by looking up to the Turret, the Seditious hurled a stone at him, which hit him on the head, that it overthrew him. The Seditious seeing *Joseph* cast out of his Chariot, determined to go down unto him; but when *Titus* had knowledge thereof, he sent a great strength to help him up again, and to defend him, that his enemies did him no wrong.

The Seditious, going about to take *Joseph*, sounded a Trumpet very loud, which when *Joseph*'s mother that was kept in *Schimeon's* house heard, being now 87 years of age, asked what was the cause of the hurly burly; they told her that the Seditious issued out at that shout against *Joseph* to take him: When she heard that, by and by she run out of the house that she was kept in, and climbed up the walls, as lustily as though she had been a young girle of 14 years old, tore her hair, and cryed out, weeping, and saying before all them that were present; Is my hope then come to this? Could I ever have looked that I should have overlived my son, and

and that I should not be suffered to see him, and to bury him? I had trusted he should have buried me, and that he should have been a help to me in mine age; and when my whole Family by the Seditious was almost made away, and extinguished, yet I said, This shall comfort me. Now therefore, what shall I do, when I have none left to comfort me, of all my children that I bare; for between the Seditious and the Gentiles our enemies, they have slain 18. sons that I had; and what shall I do now from henceforth, but covet death, for I desire not to live now any longer? And how should I receive any consolation, when I see my son dead, and I cannot bury him? Lord! that I might dye by and by, for I cannot live any longer, since my son *Joseph* is now dead.

She went up yet further upon the walls, till she came to the Turret where her husband was in prison, and stretch't out her hands towards heaven, crying with a loud voyce, O my son *Joseph*, my son, Where art thou? come and speak unto me, and comfort me. The Seditious hearing her, laught her to scorn; but the Romans when they heard her, and understood by *Joseph* that it was his mother, they wept and lamented her case, and many of the Jews also that were in *Jerusalem*; but they were fain to refrain it, lest they should be perceived of *Schimeon's* cruell cut-throats.

Then *Joseph*'s mother said to the Seditious that were with her upon the walls, Why do ye not

not kill me also, which bare *Joseph* my son, and nurst him with these breasts? Ye enemies of the Lord have murdered him with other just men; Why kill ye not me also? God be Judge betwixt me and you, who have killed my son guiltlesse: The Seditious answered her, Canst thou not if thou list, tumble down over the wall and die? we will give thee leave; When thou hast done so, the *Romans* shall take thee up, and bury thee honourably, because that thou art *Josephs* Mother, who is their friend. She answered, How shail I do this evil unto my self, to kill my self, and constrain my soul to go forth of my body, before that God doth call it? if I should do so, I should have no hope left in the World to come; for no body will bury them, whom they perceive to have killed themselves.

These, and such like, while she reasoned wisely, the Seditious heard, and mocked her: wherefore she wept the more abundantly, so that the *Romans*, and some godly men, hearing her wisdom, could not abstain from weeping.

Joseph when he heard the voice of his Mother, got on armour, and approached to the wall, accompanied with most valiant *Romans*, to defend him from the arrows of the *Jews*, and spake to his Mother.

Fear not, my dear Mother, nor take any thought for me, for I have escaped the hands of the Seditious, God hath not suffered me to come into their hands: wherefore I have heard

heard the words of these wicked counsellours, that advised thee to kill thy self, and thine answer to them, which before thou gavest them I knew thou wouldest answer: God forbid, say I, God forbid, that *Josephs* Mother and the Wife of *Gorion*, should consent to the counsel of the wicked. Wherefore, (my dear Mother) be content, and bear the yoke of the Seditious patiently, and humble thy self before them: Neither strive against the miseries and calamities of this time, which thou canst not alter, nor remedy. For they shall perish, but we shall stand and continue.

There were certain men of *Jerusalem* at that time, that came to the Gates, overcame the Ward, and got out with their Wives and Children, and so escaped to the *Romans*, because they could no longer abide the famine, and the iniquity of the Seditious. They were faithful Citizens, and of great authority; whom when *Joseph* heard of, he so prevailed, that *Titus* spared them, and received them to mercy.

For *Joseph* bare witnesse, and reported of them, that they were Noble men of *Jerusalem*; wherefore the *Romans* received them, and gave them food and sustenance; but certain of them could not brook nor take it, because of their great hunger wherewith they had been long pined, and when the meat descended down into their bellies, they died straight. Their little Children also, when they saw bread, they fell upon it, and received it indeed with

with their teeth, but they were not able to chew it, and died holding the bread between their teeth.

Titus seeing them die when they tasted the meat, had pity and compassion upon them, and was very sorry, saying unto *Joseph*, What shall I do for thy people, which as soon as they begin to eat, die straightway? *Joseph* answered, My Lord, I remember I have seen this experience, that they which fast long, and after would take meat, first they must drink a little sodden milk, or else eat of a certaint corn called *Simei*, sodden in milk, wherewith they strengthen their bowels before they take meat; especially such as walked through wildernesses, whose bowells were long empty, when they came to places inhabited and found meat, they were wont to use this means.

Therefore *Titus* commanded his men to do as *Joseph* bad them, whereby many of the *Jews* recovered, and many died of the flux. These *Jews* which escaped thus out of *Jerusalem* to the Camps of the *Romans* had swallowed their Gold, Silver, and precious Stones, to hide them, lest they should be found of the Seditious.

They therefore which recovered and brooked meat, when they would satisfie Nature, they went alone out of the Camp, and after sought their Gold and Silver and precious Stones, which were digested in their excrements, and so did they every day. At length certain

certain *Aramites* and *Arabians*, espying the *Jews* to use this fashion, told it amongst their fellows, one to another, and made a conspiracy to lay wait for the *Jews*, and whomsoever they got, they ript their bellies, to find the Gold and other Jewels which the *Jews* had hid there. And by this means the *Aramites* and *Arabians* had murthered two thousand *Jews*. But when *Titus* heard of this he was wonderful wroth, and commanded them to be apprehended that had done this wicked deed, and to be put to death, whose goods were given to the *Jews* that remained alive. They that were put to death for this fact, were two thousand *Aramites* and *Arabians* together.

After this, *Titus* espyed the Princes and Captains to have decked their Armour with Gold and Silver, some of them also to wear Golden Scepters, and some Scepters of Silver, with other Ornaments upon their heads: he called them together, and said unto them, Lay away this vain ostentation, these things are they that provoked the *Aramites* and *Arabians* to work this wickedness, against these poor miserable *Jews* which fled forth unto us, that they might live under our protection. The captains therefore and Princes of the *Romans* bearing *Titus* commandment were obedient, and straight laid away from them those Ornaments of Gold and Silver. *Titus* also gave commandment, that the rest of the *Arabians* and *Aramites* shou d be banished the Camp, and that no man hereafter should

should commit any such haynous deed against the Jews. Notwithstanding, when as any *Aramite* or *Arabian* could get any Jew far out of the Camp that no man might see it, he killed him.

Of the *Romans* in the Camp, no man either did, or said, any evil unto the Jews, save certain ungodly Ruffians, which had learned of the *Aramites* and *Arabians*, those evil and wicked pranks : for they also when they chanced to meet with any Jew out of the Camp, if there were no man by, they killed him, and took away his Gold and Silver that lay hid in his bowels.

When this came to *Titus*'s ear, he commanded to make Proclamation in this wise : Whosoever he be that hath seen, heard, or known any thing of this horrible deed, which is committed of certain *Romans* upon the Jews; or whosoever hath done any such thing himself, let him come and make relation unto *Titus*, which if he do, the matter shall be forgiven him, if not, he shall bear the burden of his own wickednesse, and stand at his peril, if any thing be proved against him hereafter.

Therefore certain *Romans* who were conscious to themselves that they had committed the deed, and being afraid of *Titus*, reasoned with themselves thus : If we do not confess unto him the truth, he will by his wisdom search out these offenders, and punish them to death ; Wherefore trusting unto *Titus*'s words of

the

the Proclamation, they came all, whosoever had either done it himself, or known other to do it ; and declared it to *Titus*, saying, This have I done, This have I known, This was I accessary unto, and have not hitherto made thee privy thereunto. There were of them in number 320, men, that made this Confession ; All those *Titus* commanded to be cast into hot Ovens, and to be burned. This done, the Jews were more safe ever after in the *Romans* Camp without any jeopardy, no man hurting them, either in word or deed ; yea, if any *Roman* found a Jew abroad wandering, he conducted him gently and peaceably into the Camp.

There was a certain Scribe of *Jerusalem* at that time, a faithful man, whose name was *Mennachen*, son of *Seruk* the Scribe, whose Ancestours had served *Esdras* the Scribe of worthy memory, in *Babylon* ; and being a keeper of the East gate which was in *Jerusalem*, upon that side towards the Brook *Kidron*, noted the number of the dead that were carried forth to burying by that Gate, and found they came to 115. thousand, eight hundred and eight persons, which were all of the Nobles and Gentlemen ; or, at least, of the substantiallest men of the Jews.

Titus upon a time (*Joseph* being present) asked the question of those Princes of the Jews which were fled unto him, saying, I charge you upon your fidelity, to shew me how many

many Jews be dead in the Town, since the time I besieged it to this day. They gave him the number therefore, every man as far as they knew, of the dead that were carried forth at all the gates to be buried, and the sum amounted to 700575. besides them that every where lay dead in the houses and streets; and besides them also that were slain in the Temple, and they that lay here and there unburied: Which when *Titus* heard, he marvelled greatly, and said, It is well known to the Lord God of heaven, that I am not the cause of these evils, for I desired to be at peace with them oftner than once, but the Seditious evermore would have nothing but War War.

CHAP. III.

AT that time the hunger began to wax very great in the Town, amongst the Seditious, who never lackt before, for they took it alwayes from other men by force, till now at length they were distressed with hunger themselves, so that after they had eaten up all their horses, they ate also their dung, and the leather of the Chariots; neither was there left any green Boughes on the trees, nor any herbs, that the Seditious might get to eat.

For the Romans had hewed down all the trees, and cut down all the bushes round about Jerusalem,

Jerusalem, by the space of thirteen miles, so that the whole field and territory of Jerusalem was spoyled, which heretofore was replenished with marvellous goodly gardens, and most pleasant Paradises.

After that the Romans made up another Iron Ram, very terrible; this they bended against the walls, to see if there were any souldiers left in the Town, so stout as they were in times past: When the Captains of the Seditious saw that, they issued out with their companies against the Romans, and slue very many of them in that skirmish. Wherefore *Titus* said, It is not wisdom to fight with them any more, but rather with the Rams to shake and batter the wall, for they have no more but this wall left, and so we may bring our whole Army at once upon them, and subdue the Seditious.

This counsell of *Titus* was liked of all the Princes and people. The Captains of the Seditious mistrusting what the Romans intended, that they would be occupied hereafter in battering the wall, began to build a countermure within, overagainst the place where the Romans wrought with their Ram, which was in the Plain by the Tomb of *Zochanan* the high Priest, for there was none other place besides, that they might approach unto with their Rams; and there the Rams had made two breaches in the two other walls before.

The Seditious made this Countermure, because they were not able to burn the Iron Ram.

as they had done before, being now almost famished, and so pin'd away, that they could scarce stand upon their Legs. For if they had been so lusty as they were before, and able to set the Engines on fire, the *Romans* had never been able to win the Town, but should have been compelled to leave the assault, as they were constrained to give over skirmishing and fighting. On a certain time, when the *Romans* fled, the Seditious, pursuing and killing many of them, said, The *Romans* will be weary, leave off their siege, and go their waies, that we may dwell at liberty, and turn to the Lord our God. And when they returned at this time (or at any other time) prosperously into the Town, they oppressed the people more cruelly, exacting food of them, and saying, Give us meat, if ye will not, we will eat your flesh, and your sons. But the *Romans* took courage to themselves to fight stoutly, and said one to another ; Let us stick to it hard, and be valiant in our fights : it shall be a shame for us to flee from these feeble and hunger-starved Jews, which are more like dead Images, than living persons. Therefore they began most earnestly to set upon the walls, and to make a battery : suddenly, they beat down a great part of that inner wall which the Jewshad newly erected, and gave a great shout, saying, *Jerusalem* is won, we have gotten the Town. But when they looked a little further, they espyed another countermure raised over against the breach : Wherefore the Jews thorow the Town gave also

also a great shout, and sounded their Trumpets, rejoicing that they had another new Countermure for that which was battered down. The same was in Captains *Jehochanans* Ward. The *Romans* seeing the countermure, and hearing the Jews make such triumphs in the Town, were much astonished, all their joy was dashed and turned into dumps, so that they could not tell what they should do with that stubborn people of *Jerusalem*, which had done them such damages. The *Romans* set upon the Town again another way, whom *Titus* willed to remove the Engine, and to bend it to the new wall, whiles it was yet green and unseckled, saying ; Let us batter it and we shall see it fall by and by, and then shall we enter the Town. The Roman Captains followed not *Titus* counsell, but scaled the walls which they had battered. The Jews therefore defending their Countermure fought with the *Romans* within the breach, repulsed them from the wall and the Town ; and so having abated much the strength of the *Romans*, returned to their quarters.

Then said some of the *Romans*, We will never besiege this Town any longer, for we shall not be able to get it while we live. And therefore let us break up and depart, before we be all destroyed with this siege ; for except we do so, we shall be consumed therein. *Titus* seeing his souldiers to make so hard a matter of the winning of the Town, called them all together, and said unto them ; Tell me now, ye Roman Captains,

Captains, do ye not know that all wars and other business whatsoever they be, are more hard, and require greater diligence in the end, then in the beginning? In which who so travel, if they faint in the end, do they not labour in vain? Even as your labour shall be in vain, if ye give over the siege now.

Consider a Ship, when it bath compassed the whole Sea, and is now ready to arrive at the shore, being troubled with a Tempest, if the Mariners should then be negligent, the Ship may be easily lost, and all they which are in it perish, the Mariners disappointed of their purpose, in that they shall not attain unto the place which they coveted to come unto.

Likewise builders, if they finish not their work, but leave off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, and then sow it with seed, shall they not lose their pains, unless they will also now it?

In like manner, you have fought very long against this City, many valiant Captains and worthy men have been slain, and now you may see the strongest walls of the Town are broken and made equal with the earth, the people your adversaries consumed with hunger, pestilence and sword: what shall it then avail you all that ever you have done, if you slack your diligence, and will not finish the work of the siege? Have ye not then employed your labour in vain? And why should this new wall so dismay you? Yea, why do you not prepare yourselves to beat down this new Wall, which yet is slenderer then the other three

three that ye have cast down? If so be ye would determine to leave off the siege, had it not been better for you to have done it at the beginning, whiles your Army was yet whole? Now, when as you are few, and your most valiant Souldiers slain, why do you not rather choose to dye then to live?

Did not you once enter this Town, in the time of Nero Cæsar, and defend the honor of his name? now therefore when Vespasian my father raigeth, who is not only of greater power then Nero, but also more gentle toward you then ever was Nero, If you should abate and slack your endeavour & diligence, it should be to your great shame and reproach.

Why take ye not example of these Jews valian-
ness, whom now already, sword, pestilence, and fa-
mine hath wasted, so that they have no hope left:
nevertheless, they fight still, and never give over.
Do you not see every day, how some of them issue out
of their Town, and boldly assaile you, not without
jeopardy of their lives, insomuch that oftentimes
they die for it? Which things they do for none o-
ther cause, then to get them praise and renown for
their great prowess.

When Titus had well debated these and such like things, in the ears of his souldiers, a cer-
tain valiant man named Sabianus, said unto his
fellows, Who so dare go to assault these Jews,
let him come hither to me, that we may ful-
fill the Command of Cæsars Son our Lord and
Captain. And forthwith he took his Target,
and his drawn Sword in his hand, made to-
ward the Town with a eleven tall fellowes

following him, whose valiantnesse and courage
Titus wondred at greatly.

The *Jews* kept their ward upon that part of the wall, where the *Romans* had a repulse of late: so when they saw *Sabianus* and his company draw fast toward them, they began to assaile them with stones and arrows; but *Sabianus* setting light at them, charged home upon the *Jews*. Shortly one of the *Jews* met with him, and gave him such a blow, that he felled him to the ground; yet he got up again, and fought for all that manfully; and, as one that had rather leave his life, than the reputation of his valour, he did fight till another *Israelite* came and slew him out-right. Three also of his fellows were killed fighting valiantly in that place; the other 8. returned to the Camp, so sore wounded, that they died the next day every one. Further, other *Romans* seeing *Sabianus* ast, and studying to do the like: the next night they took counsel about 20. of them, and agreed to assault the Town.

This their enterprise when they declared to the Standard-bearer of *Titus*, he and many other of the *Romans* went with them. They all scaling together, and clammering up the breaches, gat up upon the wall, sounding a Trumpet, and gave a great shout. The *Jews* being at their rest, as men opprest with hunger and weariness; and hearing this Alarum and shout of the *Romans*, were wonderfully amazed, not knowing what the matter was, or how they should defend themselves. *Titus* also heard the shout: and when

when he had enquired the matter, he chose out certain valiant men, and drew towards the breaches with them. In the mean season, the day was broken, and the *Jews* rising from their sleep, espyed *Titus*, upon the walls, and marvelled thereat greatly. The *Romans* therefore gathering toward *Titus*, came very thick into the Town, some by the breaches of the wall, and other some through the vault, whereby the *Jews* were wont now and then to make irruptions, and to recover themselves within the Town again. The *Jews* set themselves in array against the *Romans* in the very entry of the Temple: upon whom the *Romans* ran with their drawn swords; for they had no other armour, nor the *Jews* neither, being so hastily taken at such a sudden. The battel waxed very hard, and wonderful vehement on both parties, the like was never seen in *Jerusalem*, nor heard of, in any time: for every man clave hard to his next fellow, & no man could flee on any side. Wherefore the battel waxt strong, with clamours and shouts on both parties: now the joyful shouts of the vanquishers, now the wailings on the other side, of them that were put to the worse. The *Romans* encouraged and exhorted one another to fight, saying, This is the day which we have long looked for. The *Jews* again took heart unto them, saying, It boots not to flee hence; but, for the glory of the Lord and his Temple, let us die manfully, as necessity constraineth us: and so doing, we shall be counted

counted for sacrifices and offerings. Which earnestnesse on both sides, filled the entry of the Court of the Lord with blood, that it stood like unto a pool or pond. And that fight continued from the morning, till that time four dayes.

Then a certain souldier of *Titus's*, whose name was *Golinus*, a valiant man, as was ever amongt all the company of *Kurtus*, seeing the *Jews* prevail, and to have the upper-hand of the *Romans*, which now had left off fighting, and fled, the *Jews* pursuing them: in a rage he ran against them, and met them at the wall which *Herod* builded, called *Antochia*, drove them back, and made them to take the entrance of the Temple again, where, preasing into the forces of the *Jews*, he was wounded of a certain Jew. And when he perceived himself wounded, he would have leapt back, but stumbled at a stone in the pavement of the Court of the Temple, and fell down, where he fought yet still, till a certain Jew killed him out-right. He fought indeed very boldly and valiantly, but unwarily; for he considered not his ground wherein he had to do with the *Jews*.

Titus waiting for *Golinus* return, and hearing him to be slain, would have gone himself to rescue the rest of his that were with him: but his men would not suffer him, fearing lest he himself should be slain. The *Jews* therefore got the upper hand that day, and slew very many *Romans* in that battel, spoiling them also

also (which were killed) of their armour.

These were the names of the *Jews* that made the skirmish: Of the Company of Captain *Jehochanan*, *Elasa*, and *Iphacob*; of *Schimeons* Company, *Malchiab*, and *Jaicob*, a Prince of the *Edomites*; and *Arsimon* and *Jehuda*, of the Company of *Eleazar*, the son of *Anani*. These with their Companies made this slaughter of the *Romans* in the entrance of the Temple, and drove them back to *Antochia*, where they kept them up that they could not get out. Wherefore when *Titus* perceived that the *Antochia* was in the *Romans* way, and hindred them, he caused it to be razed and pulled down to the ground; These things were done upon the fifth day of *May*, the third moneth, upon the even of the solemn Festival day of weeks, which otherwise is called *Pentecost*, and that was the 14th moneth from the beginning of *Titus's* siege against this City.

Shortly after, upon the third day of the Feast of weeks, the *Jews* as many as were at *Jerusalem*, kept holy dayes, and celebrated the Feast. *Titus* taking with him *Joseph* the son of *Gorion*, went into the house of the Sanctuary, where the Seditious and souldiers of the *Jews* were gathered together; and called unto *Jehochanan*, and the rest of the Captains of the Seditious, to whom he spake by the means of *Joseph*, being his Interpreter, in this wise.

What bath this Temple offended thee (thou seditious *Jehochanan*?) Why hast thou brought upon

upon it this great evil and mischief? If so be thou trust so much to thy strength, Come forth to us with thy men into the fields, and we shall fight with thee thy fill. Is not this your solemn Festival Day? Why then will ye fight in the place where ye should offer your sacrifice? Ye pollute and defile the Sanctarie of your God, and his Name, and we sparingly cause why we make War upon you, is your stubborn stiffe-neckednesse, that you will not submit yourselves to us, whom God hath given the Dominion unto, whose will ye labour in vain to disappoint. Either therefore if ye will fight no more, may save your lives: or else, if ye be determined still desperately to fight with us, then get you forth from hence, and let us go into the fields, there to set our battels in array. Why wil you defile your Sanctarie, and hinder the worshipping of your God?

Much more besides this spake Titus, partly blaming their stubbornnesse, in that they had defiled their Temple, and yet ceased not to pollute it more and more; partly with fair words and gentleness, exhorting them to yeild, admonishing them not to resist so mighty an Army, when as they could not do it without danger of utter destruction.

These and many other things Joseph expressed in Hebrew to the people, as Titus willed him, but the Jews answered never a word; for Jebuchanan had given charge, that no man should speak.

Then

Then Captain Jebuchanan answered Titus himself, saying, We can offer no kind of sacrifice more acceptable to God, than to devote, hazard, and abandon our own bodies and blood, for his Names sake: Wherefore we will die free-men in this our Town, and will never come in bondage to serve you.

‘ Titus made him answer by Joseph, saying, This your City, I grant, is a holy City, and your Temple is most holy, which no man doth deny: but ye have grievously sinned, in that ye have polluted the Temple of the Lord your God, by shedding in it innocent blood of Saints, and the Priests of God, with other most godly and holy men.

‘ By what reason can ye then say, that ye shall be accepted for sacrifices, and offerings before God? yea rather, God abhorreth and detesteth you utterly; when as he requireth in his sacrifices, that they should have no defect nor spot: but ye are all bespotted, so that no sound place is left in you.

‘ For tell me, (I pray you) if there be any more abominable spot in man, than sin, when he transgresseth the Law of God, as ye have done; Neither is there any wisdom or intelligence in you. For wise men would wisely bear with the calamities of times, and know the courses of things. How then are ye so foolish to say that ye are an acceptable and well pleasing sacrifice to God, when as ye resist the will of God so proudly?

‘ But

‘ But thou Jebocbanan, and the rest of the Sedition Captains that are with thee. Tell me, ‘ Art thou not a mortal man, subject unto the griefs and vexations of this life, and worms meat as we be? Should he not displease thee, that should take away and violate a Table or such like thing, prepared to the honour of thee? and wouldest thou take it in good part, and hold him excused that should so do unto thee? Why then hast thou taken away the sacrifices of thy God out of his Temple, and hast stuffed it with innumerable dead bodies? Who can see or hear this, and abstain from weeping, when he shall know so many Israelites to have suffered death by thee, and Schimeon, and Eleazar thy fellows? Neither canst thou yet apply thy mind to cease and leave off thy malice, and yet nevertheless persuadest thy self, that God is with thee, and that thou with thy fellows, art an acceptable and well-pleasing sacrifice unto God, nothing perceiving that your sins separate you, and keep you asunder more strongly than any brazen wall.

‘ It is true, I confess, that it becometh every valiant man, to stand stoutly in the defence of his people, City, and Country. For it is better to die valiantly, than to come into the subjection of his enemy that goeth about to pluck him from his Religion, and drive him out of his Country. But I came not hither for that intent, to draw you from your Religion, nor to

‘ banish you out of your Land, or else to destroy it and your Cities: but this is the cause of my coming hither, to offer you peace, and to make a League with you, that ye should take upon you our yoke, and be our subjects as ye were before. Where did you ever hear of a people in all the World, that hath shewed themselves so merciful and gentle, both towards other, and towards you, as we have done?

‘ Hannibal the Captain of the Carthaginians, after he had wasted our Country, and at length was taken by us, Was he not had in great honour and reputation of us, and with such civility handled, that we made him King of his people? And so dealt we with Antiochus the Macedonian, and other Kings that we took prisoners. Ye brag that ye keep the Vigils and Feasts of your God: Why then follow ye not the example of Jechoniah your King? who to save the Temple of your God from destruction, and lest your people also should be led away into bondage, or be destroyed with the sword, yielded himself and his house into the hands of the King of the Chaldees. Why spare you not your own lives, your City, and Sanctuary?

‘ Now therefore hearken unto me, and I will make a League with you before the God of this House, who shall be a witness betwixt me and you; by whom I swear, that I will never break this League, neither do

‘ banish

do you any harm, nor spoil your goods, nor lead you away captive, nor yet constitute any Ruler over you, but a Jew of your own Nation; even Joseph the Priest which is with me, shall be your Prince, if you think it good; and all the faithful men also which are with me, shall return home again; ye shall inhabit your own Land, ye shall have the use of the fruits thereof with peace and quietness, without any corruption, or alteration of the service of your God; wherefore credit me, and make a League with me. And that you may trust me the better, ye shall have pledges, Joseph a Noble-man of your own Country, and other Princes and Noble-men of the Romans. Come forth therefore and treat a peace with us, bow your shoulders, and humble your necks to serve us, like as all other Nations do, and as you have done your selves in the time of Nero Caesar, that ye may live and not be destroyed keeping your Religion safe and sincere.

Joseph the Priest hearing the words of Titus and his clemency, in that he was minded to spare the Jews, burst out aloud and wept in the presence of the Captains, and of the Seditious very bitterly: but they nothing regarded it.

Joseph therefore seeing that Titus could do nothing with the Seditious, said unto their Princes, I marvel nothing that this City tends to desolation, and destruction, for I know

I know the end of it is at hand. But this is it that I marvel most, that ye have read in the Book of Daniel, and understand it not, which is now fulfilled in all points, and yet never a one of you doth mark it: *The continual sacrifice is already ceased a good while ago, the annointed Priest is cut away, and put down.* These things though they be most manifest, yet your hearts cannot believe them.

And many other words spake Joseph, full of admonition and consolation, but the Jews refused to hear him: When he had made an end therefore, and the Seditious had so hardened their necks, Titus turned him, and departed out of Jerusalem, saying, Let us go hence, lest their sins destroy us. Wherefore he pitched his Tents without the City, in the same place where he encamped at first. For he was afraid both for himself and his Army, lest they should be circumvented and closed in, and slain cruelly in so great City as that was.

Certain of the Priests of that time, and of the Nobles of the Town, with other godly men, did wisely provide for themselves, and came forth to Titus, submitting themselves to his mercy, and were received of him peaceably with great honour; whom Titus commanded to be conducted into the land of Goshen, where in times past the Israelites dwelt in the dayes of Jacob their Father, and Joseph Lord of Egypt.

Thither sent he them, and gave it them in possession,

possession, to them and to their heirs for ever after; commanding a company of the Chaldees safely to conduct them, till they came to the land of Goshen.

Titus directed his letter also to the Roman President which was set over Egypt, to take pity of the Jews that he had placed in the land of Goshen, to sustain and succour them, and to see that no Roman nor other should do them harm, or annoy them by any manner of means. Many other also of the Jews coveted to go forth of Jerusalem, but they were disappointed by the Seditious, that they could not do as they intended. And who can tell whether they were entangled with their own sins, and destined to destruction with their seditious brethren, when as their hands also were polluted with the cruelty and iniquity of the Seditious? Wherefore the Seditious closed up all the walls about the Temple, that none of the Jews which were in Jerusalem might get out to *Titus*.

When *Titus* knew that many of the Jews were desirous to flee unto him, and could not because of the Seditious, he went again to the place where he was before, & Joseph with him: Whom when the people saw to be there with *Titus*, they fell a weeping, and said unto him, We acknowledge our sins, and the transgression of our fathers, we have swerved out of the way, against the Lord our God; for we see now the mercy and gentleness of *Titus*, the son of *Cesar*, and that he taketh pity upon us; but what

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can we do, when it is not in our power to flee unto him, because of the cruelty of the Seditious? The Seditious hearing them talking with Joseph, in the presence of *Titus*, and that they spake reverently of him, and honoured his father, calling him Lord, they ran upon them with their drawn swords to kill them; Then cried they unto *Titus*, Dear Lord and Master, rescue us: The Romans therefore made speed to deliver them out of the hands of the Seditious; So rose there a fray in the midst of the Temple, between the Romans, and the Jews; The Romans fled into the place called *Sanctum Sanctorum*, which was the holiest of all, and the Jews followed after, and slew them even there.

Titus standing without, cryed unto Jehochanan, and said unto him: Hearest thou, Jehochanan, L not thy wickednesse yet great enough? Wilt thou never make an end of mischief? Where is the honour of thy God? Is it not written in the Law of thy God, of the *Sanctum Sanctorum*, that no Stranger ought to come at it, but only the high Priest, and that but once a year, because it is the holiest of all? And now, how darest thou be so bold to kill those that are escaped unto it? And how dare you shed the blood of the uncircumcised therein, whom ye abhor, and yet mix their blood with yours? The Lord your GOD is my witness, that I would not have this House destroyed; but your own wicked works, and your own hands do pull it down. And would God you wou'd receive your peace, which if it were once done, we would honour

this House of the Sanctuarie and Temple of the Lord : yea, we would depart away from you. But your hearts are hardened like Iron, and your necks and foreheads, are become obstinate as Brasse, to your own undoing. For ye shall carrie your own sins, and die in the Land of the Romans ; I and my fathers house are innocent and guiltlesse of your death; as the Lord and his Temple, in whose presence we stand, shall bear us witnesse this day.

But when he saw that none of the Seditious gave any regard to his words, he chose out of the Romans, thirty thousand valiant fighting men, and gave them commandment to take and occupy the entry of the Temple, which is a holy Court, and determined to go with them himself ; but his Nobles would not suffer him, but willed him to remain upon a high place, where he might behold his souldiers fight : and when they see thee afar off, their hearts shall be comforted, and they shall fight according as thou wilt wish them : but come not at the entry of the Temple thy self, lest thou be destroyed amongst other.

Titus followed the counsel of his Captains, and went not out at that time with his men to the battel. He made chief Captains of that host of thirty thousand, one *Karilus* and *Rostius*, two great Commanders, who had order to set upon the Jews that night, when they should be asleep with wearinesse.

The Romans therefore doing after his commandment set upon the Jews, but the Jews having

having intelligence of the matter, kept diligent watch, and withstood the Romans all the night. But the Romans were not hasty to fight in the dark, fearing lest it might turn to their own harm. As soon therefore as it was day, the Jews divided themselves, and bestowed their Companies at the gates of the entrance, and fought like men.

Karilus and *Rostius* beset the Temple round about, that not one of the Jews might escape out, and so the battel encreased between them for the space of seven dayes ; sometimes the Romans getting the upper hand of the Jews, driving them within the entrance : sometime the Jews encouraging themselves, made the Romans retire, and pursued them to the walls of the *Antochia* : in this manner fought they these seuen dayes.

Afterward the Romans turned back from the Jews, and would not fight hand to hand with them any more. Then *Titus* commanded, the walls of the *Antochia* to be pulled down further, that there might be place for all his host to enter.

The famine in the mean season grew more grievous, so that no food was left. For the Jews began now to issue out, and steal Horses, Asses, and other beasts, whatsoever they could catch, even out of the Romans Camp, that they might dresse them some meat, and sustain their lives ; which they doing oftentimes, at length the Romans perceived it, and were wonderfully displeased

displeased at the matter, wherefore they set Watch and Ward round about the Camp, left by the deceit of the Jews, they should be spoiled of their cattel. So after that, the Jews could steal no more thence.

Afterward notwithstanding, they armed themselves, and issued out at the East Gate, and brake the Wall that Titus had raised for his own safety, lest the Jews should issue out upon a sudden, and come upon him at unawares. A sort of tall fellows therefore of the youth of the Jews, issued out at the breaches of the wall, and got up quickly to the Mount Olivet, where they found Horses, Mules, Asses, and much other cattel; and slaying their Keepers, they drove them before them with great shouts into the Town. The Romans perceiving it, pursued them. Wherefore the young men divided themselves into two Bands: the one to drive the booty, and the other to resist the Romans. So there was a sore fight between them; but the Jews got the upper-hand, and went their wayes clear with the prey toward Jerusalem.

For the Jews came forth, constrained by the necessity of hunger, and fought for their living: the Romans had no cause to fight, save only for shame, to see their cattel driven away before their eyes; for otherwise they put not their lives in jeopardy to fight unto death, as the Jews did, yet there was many of the Romans slain in that fight.

The Jews while the Romans pursued them in

in vain, got into the Town with their spoil and prey, and straightway turned upon the Romans, and drove them back, pursuing them again till they came almost to Titus's Camp, which when the other Romans saw, they issed forth to the rescue of their fellows, and pursued those young men, either to kill them, or take them, albeit they escaped to the Town without any harm, save that they took a Boy, and brought him unto Titus. He that took this Lad, was called Pernus.

So the Romans prevailed against the Jews at that time, and for a certain token of the Victory, they had this young Jew prisoner. Pernus that took him, was had in great estimation for that act, of Titus and all the Romans.

Titus apparelled the boy, and committed him to Josephus to keep. This boy had a brother amongst them that escaped into the Town, a vile personage, evil-favoured, and of a low stature, his name was Jonathan. He seeing his brother taken prisoner, cometh forth of the Tomb of Jochanan the High Priest over against the Romans, and cryed unto Titus, and to all the Army, saying, If there be ever a man among you, let him come forth unto me, here will I abide him, and fight with him upon this ground: and ye shall know this day, whether the Romans or the Jews be the better men.

The Romans despised him, yet durst they not meddle with him, but said, If we kill him, we shall never be counted the better men for such

such an act, and if he should kill any of us, it should be a great dishonour to be slain of a wretched captive. *Jonathan* said to the *Romans*, How much is the manhood of the *Romans* to be regarded in our eyes? Have not you been slain and put to flight by us? What were you then if bands and companies of the *Gentiles* came not every day to aid you? If they had not refreshed you, we had long ago eaten you up. We have destroyed our selves, one another, with civill Wars, so that we are but few left; but what are you? Who is so hardy of the best of you all, to come and declare his strength, and to fight with me? I am one of the meanest, and outcasts of the *Jews*: Pick you out the chiefest and valiantest man amongst you all, and you shall know by and by, whether part is more valiant. When *Jonathan* had spoken thus proudly, there came forth one of the most valiantest soldiers of the *Romans*, whose name was *Pornus*, the same that had taken the brother of this *Jonathan*, & brought him to *Titus*; he came no sooner at *Jonathan*, but he was killed of him straightway, leaving behind him a double and differing inheritance to *Jonathan*, and the *Romans*; to *Jonathan* a fame of fortitude and valiancenesse, to the *Romans* of shame and reproach.

When *Jonathan* had slain the *Roman*, the *Jews* changed his name, and called him *Jehonathan*, by an honourable name, and gave him a Scepter of dominion in his hand: But *Jehonathan* when he had gotten the victory, gave not the

the power to God, but ascribed it to his own prowess, and became very proud withall; he was not content with one victory, but would yet provoke the *Romans*, railing at them, and calling for another valiant Champion to be sent him, that I may kill him (saith he) and declare my force upon him; and even as he said so, one of the *Romans* whose name was *Pornan*, struck him through with an arrow at unawares, and killed him; by whose example ye may perceive, *It is everie mans part chiefly to take heed, that when they overcome their enemies, they rejoice not over-much, nor wax proud for the matter; for, who knoweth what end they shall have themselves?*

These things done, the *Jews* seeing the walls of the Temple, and three walls that compassed the Town, to be razed and pulled down, knowing also that they had no help left, nor any thing to trust unto, they consulted what was best to be done. There was a great house joyning upon the side of the Temple, that King *Solomon* had builded, of a great height, whose walls also the Kings of the second Temple had raised on height, and had decked it with Timber of Firre, and Cedar-trees. The *Jews* went and annointed every where the Cedar Timber of the house with brimstone and pitch abundantly: So when the *Romans* came again to the Temple to assault the *Jews*, and pursued them unto that Palace: They entred the Palace after the *Jews*, who went out again another way,

and some climbed up to the battlements of the house, others set up ladders to scale it: Then rejoiced they wonderfully, saying, The Palace is taken, now have the Jews no place left to flee unto for refuge. Thus when the Romans had gotten the Palace, and the house was full of them, a certain Jew a young man, vowed himself desperately to die, went and shut up the Palace, and set fire on the gates anointed before with brimstone and pitch, and straightway the side-walls of the house, and the whole building began to be on a light fire, so that the Romans had no way to escape, because the fire compassed the house on every side.

The Jews also stood in harness round about the House, lest any of the Romans should escape. Wherefore so many of the Romans as entred into the House, were destroyed with the fire, which was twenty two thousand men of war. *Titus* hearing the cry of the Romans that perished in the fire, made speed with all his men to come and rescue them; but he could not deliver them out of the fire, it burnt so vehemently; wherefore *Titus* and his men wept bitterly. The Romans that were above upon the House, when they saw their Master *Titus* weep, and the fire to be between them, that neither could come to one another, they cast themselves down headlong from the battlements of the house, which was very high, and died, saying, We will die in *Titus's* presence, to get us a name thereby.

The Jews kept the gates of the Palace, and if

if they perceived any man go about to escape out of the fire, or to come down off the battlements, them they killed with their swords.

In that fire was a certain great Commander, of the stock of Kings, whose name was *Longinus*, to whom the Jews cried, and flouted him, saying, Come hither unto us, that thou mayest save thy life, and not be destroyed: but he durst not go out at the gate, fearing lest the Jews would kill him. Wherefore he drew out his sword, and thrust himself thorow before their faces.

Another great Commander also was in that fire, whose name was *Artorius*, who looking forth from the top of the house, saw one of his dear friends by *Titus*, which was called *Lucius*, to whom *Artorius* called, saying, My dear friend *Lucius*, get on thy Armour and come hither, that I may leap down upon thee, and thou mayest receive me. If I dye, I make thee my heir, if thou dye, thy children shall inherit my goods. Wherefore *Lucius* ran and held his lap open at the house side, and *Artorius* leapt down, and light upon him with such weight, that they both died therewith. *Titus* commanded the covenant that they two made before their death, to be written on a sword with blood, and their friendship to be noted in the Chronicles of the Romans, that it might be an example to all men to learn true friendship by: At that time therefore the Jews revenged themselves meetly well upon the Romans. The fire burnt till it came to the *Chisikijahu* King of *Judah*; and had almost taken the

the Temple of the Lord, which the Romans seeing, fled out of the Town, and got them to their tents, a great part of them being destroyed by the cruelty of the Jews, so that few of them remained. The rest therefore lay still in their siege round about the Town, saying, We shall not be able to win the Town by the sword, but rather we must be fain to drive them to yield by famine, wherefore they compassed it on every side: In the Town was now no victuals left.

There was a certain rich woman at *Jerusalem*, of a Noble House also, whose Name was *Miriam*. Her dwelling was beyond *Jordan*; but when she perceived the wars to grow more and more in the time of *Vespasian*, she came up with her neighbours to *Jerusalem*, bringing with her not only her men servants, and women servants, and all her whole family, but also her goods and riches, which were very great.

When the hunger was grievous at *Jerusalem*, and the Seditious went from house to house to seek meat; they came also to this womans house, and took away from her by force, all that ever she had, and left her nothing remaining. By this means she was oppressed with very great hunger, so that she wished her self out of the world, but her time was not yet come to die: wherefore that she might slack her hunger, and sustain her self, she began to scrape in the chaffe and dust for beasts dung, but could find none. She had one son, and when she saw the famine wax greater and greater upon her, she laid aside all woman-

woman-hood and mercy, and took upon her an horrible cruelty: For when she heard her boy weep, and ask for meat, which she had not to give him, she said unto him, What shall I do my son? For the wrath of God hath environed the whole City, in every corner thereof famine reigneth; without the City the sword killeth up all, within we stand in fear of the Seditious; our enemies prevail without, in the Town ate fires, burnings, and ruines of houses, famine, pestilence, spoyling and destroying, so that I cannot feed thee my son. Now therefore my son, if I should die for hunger, to whom should I leave thee being yet a child? I hoped once that when thou shouldest come to mans estate, thou shouldest have sustained mine age with meat, drink, and cloth, and after when I should die, to bury me honorably, like as I was minded to bury thee, if thou shouldest have died before me. But now my son, thou art as good as dead already, for I have no meat to bring thee up withall, because of this great famine, and cruelty of the enemies, both within and without: If thou shouldest die now amongst others, thou shouldest have no good nor honorable Tomb, as I would wish thee: wherefore I have thought good to choose thee a sepulcher, even mine own body, lest thou shouldest die, and dogs eat thee in the streets; I will therefore be thy grave, and thou shalt be my food: And for that, that if thou hadst lived and grown to mans estate, thou oughtest by right to have nourished me, and fed me with thy

thy flesh , and with it sustain mine age , before that famine devour thee . and thy body be consumed , render unto thy mother , that which she gave unto thee , for thou camest of her , and thou shalt return into her . For I will bring thee into the self same shop , in the which the breath of life was breathed into thy nostrils ; forasmuch as thou art my well beloved son , whom I have loved alwaies with all my strength : Be therefore meat for thy mother , & ignominy and reproach to the Seditious , that by violence have taken away our food . Wherefore my son hear my voice , and sustain my soul and my life , and go to the end that is determined for thee by my hands , thy lot be in the garden of *Eden* , and *Paradise* ; be thou meat for me , and a rebuke and shame to the Seditious , that they may be compelled to say , *Lo , a woman hath killed her son , and hath eaten him .*

So when she had thus spoken to her son , she took the child , and turning her face away left she should see him dye . She killed him with a sword , and after cut his body into certain pieces , whereof some she rosted , some she sod , and when she had eaten of them , she laid up the rest to keep .

The favour of the flesh roasted , when it came out into the streets to the people they said one to another : See , here is the smell of roast meat . Which thing came to the know edg of the Seditious at length , who went into the house of the woman , and spake roughly unto her , Why shouldest

shouldest thou have meat to live with , and we dye for hunger ? The woman made them answer , and said unto them , Be not displeased , I beseech you , with your handmaid for this , for you shall see I have reserved part for you . Sit you down therefore , and I will bring it you , that ye may taste thereof , for it is very good meat . And by and by she covered the table , and set before them part of the childs flesh , saying , Eat I pray you , here is a child's hand , see here is his foot and other parts , and never report that it is another Womans Child , but my own only Son that ye knew with me ; him I bare , and also have eaten part , and part I have kept for you . When she had spoken , she burst out and wept , saying , O my Son . my Son , how sweet wast thou to me whiles thou yet livedst , and now at thy death also thou art sweeter to me than hony . For thou hast not only fed me in this most grievous famine , but hast defended me from the wrath of the Seditious , wherewith they were incensed towards me , when the smell of the meat brought them into my house . Now therefore are they become my friends , for they sit at my Table , and I have made them a feast with thy flesh .

After she turned her to the Seditious , and bad them eat , and satisfie themselves : for why (saith she) should ye abhor my meat which I have set before you : I have satisfied my self therewith , why therefore do you not eat of the flesh of my son ? Talte and see how sweet my sons flesh is , I dare

dare say ye will say, It is good meat. What needeth pitty? Ought ye to be more moved therewith then a Woman? If ye will in no wise eat of the sacrifice of my son, when as I have eaten thereof my self, shall not this be a shame for you, that I should have a better heart, and greater courage then you? Behold, I have prepared a fair Table for you, most valiant men, why eat ye not? Is it not a good feast that I have drest for you? and it is your will that I should make you this feast. It had been my part rather to have been moved with pity of my Son, then yours: and how chanceth it therefore that you are more mercifull than I? Are ye not they that spoiled my house, and left me no kind of food, for me and my Son? Are ye not they that constrained me to make you this Feast, notwithstanding the greater hunger that I have? Why then eat ye not thereof, when as ye were the Authors and causers that I did this deed? The Jews hearing this matter, were wonderfully smitten in sadness; yea, even the Governours of the Seditious began to stoop when they heard of this, so that they all in a manner desired death, they were so amazed at this horrible Act. Many therefore of the common people stole out in the night forth of Jerusa'lem with all their substance to the Romans Camp, and shewd Titus of this. Who wept thereat, and was sorry for the matter exceedingly, holding up his hands to Heaven, and crying, *Thou Lord God of the world, God of this house, to whom all secrets are known, which also knowest*

knowest my heart, that I came not against this City as desirous of Wars, but rather of Peace, which I ever offered them; but yet the Cittizens thereof evermore refused it, alibough I oftentimes intreated them. And when they destroyed one another by their civil dissention, I would have delivered them, but I found them alwaies like most fierce and cruel beasts, nothing sparing themselves. And this mischiefe is come now so far, that a woman hath eaten her own flesh, being driven thereunto by most extream necessity. I have heard, and my forefathers have told me, of all the power that thou hast exercised in times past towards them and their Fathers, how thy Name dwelt amongst them. For thou broughtest them out of Egypt, with a strong hand, and a strichted forth Arm, out of the House of bondage, to whom also thou dividedst the Sea, leadest them through it dry, and drownedst their Enemies in the water; after conductedst thy people thorow the wilderness, and fed'st them with bread from Heaven, thou causedst Quailes to fly unto them, and broughtest out water out of the rock for them. At length thou broughtest them into this holy Land by great and terrible Miracles and Wonders: For thou dryedst up the water of Jordan, and madest them stand up in a heap, till they were passed over: Thou didst cause the Sun and Moon also to stay their course for thy peoples sake, til they might vanquish their enemies. Thou wouldest that thy Name should dwell amongst them, and thou gavest them this City by inheritance: Some of them thou didst choose for thy self to be Prophets, which might conduct thy people, teach them, and

and lead them into the right way, to give them warning of future miseries, that they might take heed, and beware of them. Moreover, thou didst choose of them Priests to serve thee, and to bless thy people Israel; certain godly men amongst them thou drewest unto thee, and in a fiery Chariot thou didst carry them up to Heaven; Thou smotest the tents of the King of Assur, and killedst in them 8718 men. These and divers other things have I heard of my forefathers, yea, and of Joseph the Priest a very wise man: And now, Lord God, this people which I have striven against I would have saved, had they trusted in thee, but thou seest they trust not in thy saving health, but in their own sword.

When *Titus* had said all these things, he commanded to bring an iron Ram, and to bend it against the new wall which the Seditious had raised, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus*, and made peace with him, whom he placed among his chief men.

Shortly after the Romans set on fire one of the Gates of the Temple that was shut, whose door was covered over with silver, and while the timber of it burnt, the silver melted, and ran upon the ground; so when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum*.

As soon as *Titus* saw it, he honored it with great reverence, and forbade his people that none should come nigh it; Wherefore he commanded a Proclamation to be published throughout all

all his Camp to this tenor; *Whosoever cometh near the Sanctuary, shall suffer death for it.*

He appointed also a strong band of men to keep the Temple, that it might not be profaned and unhallowed by any of his: But his Princes and Captains answered; Unless this House be set on fire, thou shalt never subdue this people, in regard that to preserve it, they vow to die.

Notwithstanding *Titus* would not hearken to their counsell, but appointed some of his own soldiers, and such Jews as had come in to him to keep Ward, giving them charge to preserve the Temple and *Sanctum Sanctorum*, lest it should be polluted.

The Seditious Jews that remained in *Jerusalem* seeing the Romans depart from the Temple; and leaving Guards behind, they ran upon them with their swords drawn, and slew every soul of them: Which *Titus* hearing, he brought his whole Army thither against the Seditious, and killed many of them, the rest fled to Mount *Sinai*.

The next day the Romans set fire on the *Sanctum Sanctorum*, laying Wood to the doors that were covered over with gold, and then firing it; so after the gold waxed hot, and the timber burnt, the *Sanctum Sanctorum* was open, that all men might see it in the ninth day of the fifth month, which was the very same day that it was open also in the time of the Chaldees: The Romans therefore rushing into the *Sanctum Sanctorum*, gave a great shout while it burnt, which

when *Titus* heard, he hastened to quench the fire, and save the *Sanctum Sanctorum*; but he could not do it, because it was set on fire in so many places: thereupon *Titus* cried unto them, that they should forbear, but they would not hear him: For as a vehement flood of Waters breaketh through all things, and drives them down before it; with such a furious violence the Gentiles rushed upon the Lords Temple, the fire flaming every where out of measure.

When *Titus* saw he could not restrain them from the *Sanctum Sanctorum* with words, he drew out his Sword, blaming the Captains of his own people, and others that were not *Romans* he killed; and he cried out so long and so loud upon them, that he was grown hoarse.

The Priests that were within the *Sanctum Sanctorum* withheld the *Romans* stoutly, till they were able no longer to lift up their hands: Wherefore when they saw there was no other safeguard left, they leaped into the fire, and divers other *Jews* with them, and so burnt all together, saying, *What should we live any longer now there is no Temple?* Yet *Titus* ceased not to strike the people, and chase them from the Temple, and being grown so weary, that all his strength fail'd him, he fell upon the ground, and forbore crying upon them any further.

After that the *Sanctum Sanctorum* was burnt, *Titus* arose, and entring therein, he saw the glory and magnificence thereof, and believed it was the house of the Lord; for as yet the fire had not consumed all, therefore he laid:

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Now I well perceive that this is no other than the House of God, and the dwelling of the King of Heaven; neither was it for nought that the *Jews* stood so earnestly in defence thereof; nor did the Gentiles also without good cause send gold and silver to this Temple from the farthest parts of the World; for great is the glory of it, and it surpasseth all the Roman, and Temples of the Gentiles that ever I saw. The God of Heaven, who is the God of this House take vengeance of the Seditious, whose mischievous and bainous deeds have brought this evil upon them.

CHAP. IV.

The Seditious that yet remained at Jerusalem, seeing the *Sanctum Sanctorum* to be burnt, they set the rest of the Temple a fire themselves, with all the houses that were filled with treasure, and all sorts of precious jewels; and where they knew there remained yet some victuals, they set it also on fire, lest the *Romans* should receive benefit thereby.

After this the *Romans* quenched the fire, and set up their Idols and images in the Temple, offering burnt offerings unto them, and blaspheming, mocking, and railing at the *Jews*, and their laws, in presence of their Idols. About that time arose one who prophesied a lye unto the Seditious that remained yet in Jerusalem,

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exhorting

exhorting them to play the men, and oppose their enemies; for now, saith he, shall the Temple be built by it self, without humane hands, that God may declare his power unto the Romans, who now glory in themselves, to have overcome the Jews; therefore if you fight stoutly this day the Temple shall erect it self; hereupon the Seditious set furiously upon the Romans, and slue many of them, which made the Romans who had favoured them formerly, to kill them like sheep.

These things hapned, because they gave credit to a false Prophet, and marked not the signs that appeared formerly: For the year next before the coming of Vespasian, there was seen a star on the Temple so bright, as if a man had so many drawn swords in his hands; And the same time this Star appeared, which was at the solemn pasover, that whole night the Temple was light and clear as mid-day, and continued so seaven nights together. Understanding men knew well enough that this was an ill augury, though others thought it good. The same time also they brought a heifer for a sacrifice, which when she was knocked down, she calved a Lamb.

Besides, there was a certain gate called the East gate, that was never opened nor shut, but twenty men had enough to do about it, and the creaking of the hinges might be heard a far off; This gate was found open without any mans help, and they could not shut it, till a great number joyned their strength.

Moreover there was discerned on the *Sanctum Sanctorum*,

Sanctorum, a whole night long the face of a man wonderfull terrible.

There appeared also the same time, four Chariots with horsemen, and great blasts in the skie, coming towards Jerusalem. In the feast of the weeks, the Priest likewise heard a man walking in the Temple, and saying with a great and wonderfull terrible voice, *Come let us go away out of this Temple, let us hence away.*

But especially there was one surpassed all these; a certain man in the City, of a base degree, called *Jashuz*, began to cry upon the feast of Tabernacles, in this wise; *A voice from the East, a voice from the West, a voice from the four winds of the Heavens, a voice against Jerusalem, a voice against the Temple, a voice against the bridegroom, a voice against the bride, and a voice against the whole people.*

Thus he cried very oft, so that they of Jerusalem hated him, and said unto him, Why criest thou alwaies this cry; But the Governour of the City forbad them to wrong him, supposing he was mad: Therefore for four years space he never left crying out, *Woe to Jerusalem, and to the Sanctuary thereof.*

When the wars had begun, and the Town was besieged, it fortuned as he wandred upon the walls, he added this also unto his cry, *Woe unto my self, and with that a stone came out of an Engin from the Camp, that dashed out his brains.*

At that time also there was a Writing found graven in an old stone; *What time the building*

of the Temple shall be brought to a four square then it shall be destroyed: Now when the Antochia was taken and razed by the Romans, and the Walls of the Temple were all bruised, the Jews making speed to repair the ruines and dilapidations, without remembrance of the old Writing, they made the Temple four square. Besides, these words were found in the Walls of the Sanctum Sanctorum, When the whole building of the Temple shall be four square, then shall a King reign over Israel, and that King and Ruler shall reign over all the Land of Israel. Some interpreted this of the King of Israel; but the Priests said, It is the King of the Romans.

The whole Roman Army being now come into the Temple, and the Jews fled to Mount Sian, the Romans set up their Idols in the Lords Temple, and railed at the Jews; It happened, that there came down to the Romans a little boy of the Priests from Mount Sion to a Captain of the Wall, Keeper of the Temple, desiring him to give him some water; he taking pity on the boy, gave him some; the boy taking the vessel the water was in, first drank himself, then ran away with the rest: the Captain made shew to run after him, but let him go of purpose.

Once when the Romans were at their sacrifice with Titus, some Priests came and besought him, that he would not kill them, he answered, Why do you wish to live now, and not rather dye with your brethren who have suffered death for Gods sake, and for the sake of this House, whereupon he commanded they should be all slain.

After

After Schimeon and Jehochanan sent to Titus for peace: he answered, This thing ye seek too late; but how cometh it to pass, that you beg your lives now being so few, and that ye have wasted all things so desperately: ye desire life and yet persevere in your malice, still holding your swords in your hands; have we not now taken your City, Temple, and the Sanctum Sanctorum. What is there left for you to put hope in? Therefore cast away your swords, and lay down your armour; and then if you come to me, I know what I b ve to do, peradventure I shall be gracious unto you.

Schimeon and Jehochanan answered; We have sworn by the Lord our God, who is God of Heaven and Earth that we will never bear thy yoke nor serve thee, or make any peace to be subject to thee; therefore if it be thy pleasure to shew us mercy, we will take our journey into the wilderness: in granting this, we will report to have found favour; if not, we will remain in this place to see what manner of death we shall dye.

Titus hearing this, was much incensed and said, remains the pride of your hearts, and the hardness of your neck still with you, though ye be Captives? dare ye yet be so bold as to say, ye have sworn not to endure our yoke!

Then Titus gave commandment to the Romans not to omit any opportunity to set upon the Seditious, and by one means or other, to destroy Schimeon and Jehochanan. There was at that time, a certain man of the Royall Blood, whose name was S-rach: he accompanied with all his brethren and Sons that were there with him

him of the Kings blood, came down from the Mount Sion to Titus, who received them honorably, and gently ordered them;

When *Jehochanan* and *Schimeon* understood that *Serach* and the rest were gone, and had yielded themselves to *Titus*, they went and set fire upon all that was in the Kings Pallace, that the Romans should have no commodity thereby.

From thence they went to the Temple, where they found certain Commanders, and Captains, whom *Titus* had put in authority about the Temple, of whom three were chief: one Captain of the horsemen, the second of the Chariots, and the third of the footmen, him they killed and took his companion alive. One of them besought them that had taken him, that he might be brought to *Schimeon* their Captain: Let him (saith he) do with me as he list, and in this one thing let me find favour at your hands. They agreed and brought him to *Schimeon*, who commanded his servants, as soon as he was come to slay him. But while he that was appointed to this business made delay, and killed him not by and by, he whipt down off the hill, escaped, and came to *Titus*: who commanded him out of his sight, being wroth with him, that he had not fought unto death, rather then to be taken alive.

But with the Jews was he wonderfully displeased, that they had so despightfully ordered his men: wherefore he commanded to kill all the Jews, as many as could be found, in the streets of the City, whom he would have spared before

before, and caused proclamation to be made throughout all his Camp for their safety. Then died many of the Jews, so that every place was full of dead bodies. The men of War of the Edomites which were with *Schimeon*, perceiving how the matter went, sent Embassadors to *Titus* to desire peace, and to save their lives: which when it came to *Schimeons* ear, he went unto them, and slew the chief of them, and their Noblemen: the rest of the people of the Edomites fled unto *Titus*. From that time forth, *Titus* commanded his men to use no more cruelty to the Jews. Soon after fled *Jehochanan* and *Schimeon*, and hid themselves in certain caves. The rest of the chief men of the Jews that were with them, seeing them now to be fled, came down from the Mount to *Titus*, and fell down upon their faces before him upon the ground, whom *Titus* received gently; As for the Seditious that were with *Schimeon* and *Jehochanan*, they fought till they all died together.

Then came forth unto *Titus* one *Joshua* a Priest, son of *Schaftai*, the High Priest bringing with him two Candlesticks of gold which were in the Sanctuary, and the Tables of gold, with other vessels of silver and gold, and also the holy vestures decked with gold and precious stones; all those he gave to *Titus*, who made him chief Priest over them that remained, next unto *Joseph* the Priest: for *Titus* gave *Joseph* authority as well over the Priests and Levites, as over the whole people of the Jews. Then was *Corion* the Father of *Joseph* that writ this History,

story, brought out of prison, with his wife and children ; among whom was one *Bonian*, Josephs younger brother ; he was a very wise and godly Priest, by whom God bestowed many benefits upon the *Israelites* : for *Titus* left him at *Jerusalem*, and took him not with him, as he did *Joseph*. *Josephs* father lived after the City was taken, twenty moneths, and died. They took also one *Phineas* a Priest, who was keeper of the treasure-house : he bewrayed and detected to the *Romans*, all the Treasures of the Priests, and their Vestments ; He gave also unto *Titus* a most precious oil, with sweet odours, and perfumes, and garments also of purple, which the Kings of the second Temple had given. Wherefore both this *Phineas*, and *Joshua* whom we mentioned before, transgressed the Covenant of the Lord, and offended God, in that they delivered his Jewels to the enemies of his people, which they ought not to have done, but rather to have died for the glory of the Lord, as the other Priests did, which cast themselves into the fire.

Thus was the City of *Jerusalem* taken, with all the precious things that were therein : And *Titus* went up to Mount *Sion*, took it, and razed the walls thereof. Three dayes after, *Jehochanan* sore vext with hunger, left his place where he lurked, and came to *Titus*, fell down before him, and kissed his feet, saying, Save me O Lord King. *Titus* commanded him to be fettered with iron chains, and when he had caused him to be carried about the Camp, so bound,

bound, and to be mocked of all men, by the space of seven dayes, he commanded to hang him, and so got he a just end, and fit reward for his cruelty.

Afterward came *Schimeon* also forth of his den, being driven to it with famine. He had put on kingly apparel, and shewed himself afar off, to the *Roman* host ; who seeing him, were afraid to go to him ; but he called unto them, and askt for some Captain : Then one came forth and said unto *Schimeon*, Tell me who thou art, and I will not kill thee ; *Schimeon* answered therefore, and told him ; I am *Schimeon*, that Seditious Captain of the *Jews*, which have made you so much adɔ ; now I beseech thee, shew me so much favour as to bring me to *Titus* thy Master, which he did : *Titus* therefore when he saw *Schimeon*, he commanded him to be fast bound, and to be led about the whole host, that he might be derided and mockt : Afterward, he was put to a sore death ; first his head was striken off, then he was cut in many pieces, and cast unto dogs ; So he died an abominable death, being punished for his iniquity.

The number of the *Jews*, as well Citizens as others, that came unto the Feast to *Jerusalem*, which were slain, partly by the *Romans*, partly by the Seditious, during the whole time of these Wars, was known to be eleven hundred thousand, besides them whose number was not known ; only they were counted which were slain and buried : Besides them, they also were not reckoned, that after the death of *Jehochanan*

Jebuchanan and *Schimeon*, died with *Eleazar* the son of *Anani* the Priest : They that were led prisoners by *Titus* to *Rome*, were sixteen thousand men.

So *Titus* with *Joseph* went to *Rome*, leaving *Bonian*, *Josephs* brother at *Jerusalem*, who was appointed to be the chief Priest of them that abode there ; for *Joseph* did request it of *Titus*, which he performed. The Seditious were all slain, in the battel which they took in hand for the peoples sake, and the Temple of the Lord : those also that *Titus* took prisoners, were put to vile deaths ; for he reserved many to be mocking stocks in every City, where he passed by in the way to *Rome* ; and in every Town he commanded some of them to be brought forth, and cast unto the Lions, till they were all consumed.

CHAP. V.

There were certain people at that time, dwelling amongst the Mountains of *Ararat*, that were called *Alanites*, whose power *Alexander King of Macedonia* fearing, closed them on every side. This people although they had no knowledge of the use of Iron, nor Armour, yet this was their manner, That one of them with a great pole burnt a little at the end, would put to flight a hundred good soldiers, were they never so well appointed, and armed. Until this year they were alwayes shut in, but now being oppressed with a great dearth and famine through-

throughout all the land, they sent Embassadors to the people of *Hurkan* their neighbours, requiring them that they would open the straits of the Mountains, that they might come forth with their wives & children, to seek them food.

The *Hurkans* granted their requests, and opened them the entrances of the Mountains ; So they came forth, wandering here and there, spoiling divers Countries, till at length they took their journey toward the Mountains of the Land of *Madai*, where they found horses, namely, in the Desart of *Madai*, amongst the people of *Ararat* ; They got those horses, leapt upon them and entered the land of *Madai*. The President or Ruler of the Country hearing thereof, fled into the highest hills, leaving his wife and children behind him for haste, he was so afraid of the *Alanites*, knowing their valiantnesse. Straightway he sent unto them Embassadors to make peace with them, and he would let them have victuals upon this condition, that they would not spoil his Country : They made answer, If so be he would maintain them, and let them have food for the space of one moneth, till the corn in their own Country were ripe, they would return home again at the moneths end ; for we desire not (say they) thy gold or silver, being men separated from all entercourse in traffick with other people, nor any thing else than food do we seek.

This their request the Ruler granted them, and let them have a certain Grain called *Mill*, sodden with one kind of flesh or other. The number

number of them was seven thousand one hundred and fifty, and five thousand one hundred and forty persons. When the moneth was ended, and the *Alanites* understood the corn in their own Country was ripe, they departed out of the land of *Madii*, according as they had sworn, and returned toward their own Country.

And as they were in their way homeward, *Mithridates* King of *Ararat* came against them to annoy them, minding to drive them from his coasts, lest they should waste his Country. Therefore while they marched through this Country going toward their own, *Mithridates* made War upon them, but his men were beaten down by the *Alanites*, like as grasse falls upon the ground when a strong man treads upon it. Then one of the young men of the *Alanites*, in despite, put a rope about *Mithridates*'s neck, and drew him after him, unto his great shame. *Mithridates* gat out his sword, and cut asunder the rope and fled. To whom the *Alanites* looking back, said, Go thy way, get thee home and make no more war upon us hereafter; for we were not minded to waste thy Land, nor yet to kill thy people. For if we had ever intended it, Could we not have done it long ago, when as nothing is betwixt us and you, but the Mountains of *Ararat*? But we were of this mind, that we should greatly offend to kill men of our own shape and likenesse. See now how *Alexander*, which went about to subdue the whole earth, and to declare his power, closed us up within our land, Why? because he was afraid

we

we should come out upon him. But we laught him to scorn when he did it. If we had lifted, we could have letted him from shurting us in, and to make no peace with him: but we made no reckoning of his doings. For it is our custom to keep us within our own Country, we seek no other Land, when as our own Land is better than any other. It pleased us well that he inclosed us, that the cruel wild beasts which are in the Mountains of *Ararat*, could have no passage to us. The cause we came out now, was nothing else, then that we were oppressed with a great dearth, and we determined to be no longer from home, then till our own fruits were ripe, & then to return, as you see we do. If we had been minded to win your Land, had we not been able utterly to have overcome you, and to have gotten the dominion over you? But neither ye nor your Country did ever delight us greatly; for our manners differ far from yours.

Behold, the King of *Mada*, when he had kept us for a moneth, we harmed him not, we are not wout to hurt men as ye are, that cannot be content with your own state, but must desire other mens inheritance. Now therefore go and return to your own Country, and so will we to ours, without doing you any more hurt: wherefore ye need not be afraid of us. So the *Alanites* went home to their own Countries, having slain of *Mithridates* people, three hundred thousand men, and never a one of their own was killed.

Titus hearing of this, was desirous to go unto them, to let them understand his valianctesse;

but

but he could not compasse it, b-cause all his best men were spent in the Wa-s at *Jerusalem*. Wherefore he determined to return to *Rome*, after he had taken *Jerusalem*, where he abode as yet besides the *Aniochia*. There he had intelligence that divers of the *Jews* were gathered together, with whom was *Eleazar* the son of *Anoni* the Priest, who during the siege, fled unto a certain Hold, called *Mezira*, whereupon many of the *Jews* resorted to him.

Titus hearing this, that many had joyned themselves to *Eleazar*, feared lest after his departure, *Eleazar* might from thence make an introde, and take *Jerusalem*, and destroy the *Romans*, which should be no smal damage to the *Roman Empire*. Wherefore he made out against him, and sent thither one *Silchan* a Noble man of *Rome*, with a great host to besiege *Mezira*; but he could not get it.

Wherefore he sent unto *Titus* for an Iron Ram, to batter the Walls withal; which after he had received it, he beat down the walls of *Mezira* therewith. The *Jews* seeing that, raised a great Countermure within of Wood and Timber, which the *Romans* set on fire and burnt. After that, they assaulted the Town from morning till night, at what time the *Romans* let off, supposing they were not able to prevail against *Eleazar*s defence in the dark.

Eleazar in the mean season, called an assembly of all the chief men of the *Jews* that were with him, and said unto them in this wise:

“ Come

“ Come hither ye seed of *Abraham*, and King-
ly Priesthood, which have until this day ever
prevailed against the enemies of God; Let us
hear your advice what is best to be done a-
gainst this multitude that is come upon us at
unawares. Ye see that at this time chiefly it
becometh us to follow the courage and valiant-
nesse of our forefathers, wherewith they were
in time past endued: Consider moreover, that
every thing hath his end, and there are some
tunes in War, when as men are wont to
follow the pursuit, sometimes to flee from the
same whom they pursued, and to humble
themselves before them. And it is no shame to
be humbled and disgraced, when as all things have
their determinate end. Albeit, who so is of an
haughty courage, he must so establish his
heart, that he quail not with fear; then shall
he be deemed a valiant man. If ye therefore
be of that courage that ye fear not death, then
will I call you valiant men and worthy. Con-
sider the fortitude of *Abraham* our father, and
the fact that he did: for having but one on-
ly son, whom *Sarah* bare unto him in her
age, he never staggered nor stayed at it to of-
fer him up to the Lord God for a burnt-offer-
ing: for he thought not that he should kill
him, but persuaded himself most certainly, that
he should promote him to the life and light
of the Lord, forasmuch as for the love of God,
and at his commandment, he should have kil-
led him. Weigh the thing that *Josiah* the just
King did, who setting at nought this wretched

life, and aspiring to everlasting felicity, would not avoid the jeopardy of his life, when as he might have done it. For although Pharaoh *Necho* said, He came not against him, but against the King of the Chaldees, yet would not Josiah hear him, but rather proceeding against Pharaoh in arms, was slain in the battel, and went unto that great Light in the Garden of Paradise, which is the lot and inheritance of the just. We know that in this world no man receives the reward of his righteousness, but it is laid up for him in the other world : where he shall reap the fruit of his righteousness, that he hath sown in this world. Neither doth long life in this world profit a man to the attaining of everlasting blisse, except he work righteousness, and lead his soul forth of darkness, into light : like as contrariwise, shortnesse of life hindreth no man from everlasting happiness, if so be it, his soul have no defect in those things that pertain to the world to come. For *Abel* which was slain of his brother, lived no long life : yet when he had ended it, he obtained everlasting rest : but *Cain* that lived long in the world, was a wanderer and a runagate in this earth ; and after this life, went to perpetual misery. Now therefore, my Brethren, if we also shall live any longer, our life shall be a miserable life, and our dayes, dayes of vanity and travel : yea, our soul as long as it shall remain in this body, it shall be tossed with great tribulation : but if it once go forth then

then shall it rejoice, and never be afraid. And all the dayes that it is in the body, it never leaveth weeping and mourning : for it is the Spirit of life, which is hedged within the body, by sinewes, & bones, none otherwise then if it were bound with chains. The spirit is also that which quickneth the flesh, that is taken of the dust of the earth, for flesh cannot quicken the spirit. Besides this, the spirit is that which observeth and marketh the flesh, and searcheth the works thereof, so long as it is in the body ; yea, the flesh cannot see the spirit, but the spirit seeth the flesh alwayes, neither is there any member of the body hid from it. The eyes also of the body, cannot perceive what time the spirit departeth to the flesh, and departeth from the same ; for the spirit of man which is his soul, is from heaven, but the flesh is taken from the earth. Wherefore the soul may remain without the body, but not likewise the body without the soul ; and when the spirit comes to the flesh, it visiteth it as a neighbour is wont to go and see his neighbour, and quickeneth it ; and when again it departeth from it, the flesh dyeth, and if the soul will follow the detires of the flesh, then this is the death of the soul, but if it give no ear unto the flesh, then shall the soul come to the light of life, and the flesh shall die.

Wherefore the soul is glad when it departeth out of the body, like as one that hath been bound, is well contented when he is

dismissed out of prison. For all the while that the soul is kept closed in the flesh, it is as it were a slave, in most hard and grievous bondage under a hard Master. Therefore when it departeth from the body, it is glad, because it must go to the Garden of Paradise. Thus ye see that in this life, the soul is compared to a bond servant and slave.

Much more than this, did he discourse of the immortality and blessedness of the Soul before them, which we have omitted here. And making then a Digression from that, he lamented and wept most bitterly for the case of the City of *Jerusalem*, saying :

Where is now the City of *Jerusalem*, that great and populous City ? Where is that most beautiful City of Sion, and that holy City which rejoiceth the whole Earth ? O thou worship of *Israel*, the mirth of our hearts, whither is thy glory come ? Where is thy magnificence, O *Jerusalem* ? Where be the hills of the daughter of Sion ? Where be her Kings and Princes ? Where be the Kings, that were accustomed to come to enquire of her welfare in her gates ? Where are her Sages and Elders, her young and most valiant men, which were jocund and merry in her streets upon her Sabbaths and Festival dayes ? Where is her famous Sanctuary, the Dwelling of the Almighty God ? Where is the House of *Sanctum Sanctorum*, the habitation of holiness, wherein no man might set his foot but the high Priest, which he never but once a year entred into, but in thee ? O *Jerusalem*,

rusalem, thou wa'st once replenished with people, and renowned amongst Kings, beloved of God ; in thee was established the seat of the Kingdom of Justice and Judgement, whose Streets were paved with most precious Marble, whose walls glistred and shined with the same Stone ; whose Gates were every one plated with Gold and Silver, whose Walls were builded with great Stones most honourably, whose Priests in the midst of the Sanctuary, (like to Angels of God, and Princes of Holiness, with Sacrifices and burnt-offerings) made the Lord loving to thee and thy people. How art thou now full of slain men, and carcases which have perished, some by the sword, some by famine ? and how are thy sons that dwelt in thee, and the strangers also that resorted to thee, to honour thy Feasts, brought to ruine now in thee ? How art thou fallen from the height of thy pride, and how art thou set afire and burnt even unto thy foundations, and art left desolate and solitary ? What eye is so hard that can behold thee ? What heart so stony that can endure to see thee ? How art thou become a burying place of carcases ? and how are thy streets made void and destitute of living creatures ? and they which heretofore were replenished with living, are now stuffed with dead ? How hath the ashes of the fire covered thee, that the Sun cannot come at thee ? How do the ancient men, which in times past did sit in midst of thee, in the seat of wisdom, judgement, and justice, now sit by the carcases of their children,

children, to drive away Crows and beasts from them, having their hoary heads besprinkled with dust and ashes, instead of their glory ? and those women, thy daughters that are left, they remain in the houses of them that made thee desolate, not that they may live, but be unhallowed and polluted ? Who shall see all these things in thee, and shall desire to live, rather than to die ? Who, knowing the magnificence thou hadst of late, and now shall see thine ignominy and dishonour of the same, will not chuse to die ? And would God we had been dead before, that we might not have seen in thee this thy reproach : O that we were without eyes, that we might not be compelled to see these mischiefs that are in the midst of thee ! And behold we live a most sorrowful life ; for our enemies even now afore we be dead, cast lots for our sons and daughters, to divide them amongst them to be their servants and handmaids.

When Eleazar had ended this lamentation, he spake to the people that was with him, thus :

Now therefore, Brethren and friends, take compassion of your selves, your wives, and children, with the old men which be with you : Let them not be led into bondage without all mercy, that they be not constrained to mourn under the bands of their enemies. For if you do this, ye lose without doubt all places that are prepared for you in the world of righteousness, neither shall ye have any part in the light of life. Yea rather with your own hands kill them : For if ye will do so, they shall be counted as sacrifices most acceptable unto God. And that done,

we will, after, issue out upon our enemies, and fight against them till we die valiently for the glory of the Lord. For we will never suffer them to bind us with bonds and chains, as bondslaves in the bands of the uncircumcised. Neither will we see our ancient men to be haled by the beards before our eyes most miserably, nor yet our maids, wives, and daughters, to be prophaned, unhallowed, and deflowered, nor our sons crying to us, and we cannot help them. For what shall our life avail us, after that our land is desolate, our Sanctuary razed, the Romans will ravish our wives, and daughters before our eyes, and oppress our sons with a most grievous and hard yoke ? Now therefore it is better for us all to kill our wives and children, whose blood God shall accept thankfully as the blood of burnt offerings, and after we will issue out upon the Romans, fight till we be all destroyed, and die for the glory of the Lord our God.

These men therefore went and gathered together their wives and daughters, embraced them, and kissed them saying ; Is it not better for you to die in your holy Country honourably, than to be led away into bondage with great ignominy and shame into the Land of your enemies, and be compelled to die before the Idols of the Gentiles ? These sayings when the people had heard, they broke forth that night in to great sorrow, and pensiveness, weeping and making great lamentation ; but they all confess with one accord, that they had rather die than live. Therefore as soon as it was day, Eleazar's companions killed their wives and children, and cast their bodies into cisterns

and wells that were in Mezirah, covering and stopping them with earth. Afterward issued Eleazar the Priest forth of the Town, with all his men, and forced a bartel upon the Romans, of whom the Jews killed a great number, and fought so long, till they all died manfully for the Lord God.

But Titus left a remnant of Israel in the City Japhnah, and the villages thereabout, and in the City Bitter, and Aessa, and their villages; in which place Rabby Jochanan, son of Sakkai, was appointed chief. Benian the Priest, younger brother to Joseph the Priest, was put in authority by Titus for Joseph's sake, over all the Jews which were at Jerusalem. At the same time was Rischbiag a Prince of Israel put to death, and Ischmael son of Elischba the high Priest: Moreover Titus was minded to have put Rabby Gamaliel, father of Rischbiag to death; but Rabby Jochanan son of Sakkai made suice for him, and obtained pardon for his life. This Rabby Jochanan was he that came forth of Jerusalem in the beginning, when Vespasian, father of Titus, came first against Jerusalem, whom Vespasian honoured greatly; inso much that when he returned to Rome, he commended this Rabby Jochanan to his son Titus, commanding him to honour him; for he perceived he was a wise man.

Titus reigned two years after he had taken Jerusalem, and died. He was a very eloquent man, expert in the Latine and Greek Tongue, and writ divers Works in both Tongues. He loved most intirely, justice and equity; for he waited

wasted the City of Jerusalem against his will, and being compelled thereunto; v ea all the mischief that came upon it, hapned through the malice and naughtiness of the Seditious, as we have touched before.

THE Ten Captivities, OF THE J E W E S.

THe Israelites were Ten times led into Captivity: Four times by the hands of Sanberib, and Four times by Nabuchadnezzar, Once by Vespasian, and Once by superstitious Adrian.

First invaded them Sanberib, and transpor-
the Rubenites, the Gadites, and the half tribe of
Manasseb. He took away also the golden Calf,
which Jeroboam the son of Nebat had made:
He led them into Helab Habor, to the River of
Gozan, and to the Cities of the Medes. This
Captivity was in the time of Pekah, the son of
Remaliah.

The second Captivity: Hosea the son of Ela
remained, and Iude Pekah the son of Remaliah.
After

After he became the servant and subject of *Sanherib* seven years : Then came *Sanherib* the second time, and carried away the tribes of *Asar, Isachar, Zebulon, and Nephtali*, of whom he let go free only one of every eight; He took away also another Calf that was in *Bethel*.

After the death of *Abaz*, raigned *Zedekia* his son in his stead four years. The fourth year of whose raign, *Sanherib* came and intrenched about *Samaria*, besieging it three years, and at length took it, in the sixt year of the raign of *Hizkiahu*. So led he away the *Israelites* that were in *Samaria*, the tribe of *Ephraim* and *Mannasse*; This is the third Captivity.

When *Nebuchadnezzar* had raigned eight years, he made wars against *Jerusalem*, bringing with him the Chutean Hereticks out of *Babylon, Ethiopia, Hemotes, Avim, and Sepharvavim*; and as he warred upon *Juda*, he took in that Country a hundred and fifty Cities, in the which there were two tribes, *Juda*, and *Simeon*, whom he took with him, and caused them forthwith to be led into *Halab*, and *Habar*, until the King of the *Ethiopians* rebelled against him, whose kingdom was on the hinder parts of *Egypt*. Then taking *Juda* and *Simeon* with him, he madewar with the King of *Ethiopia*. So the holy and blessed God placed them in the dark mountains. Here was four Captivities, whereby ten tribes went into exile by *Sanherib*. There remained yet of *Juda* one hundred and ten thousand, and of *Benjamin*, one hundred and thirty thousand in the City of *Jerusalem*.

over

over whom raigned *Hizkiahu*. Moreover *Sanherib* came out of *Ethiopia*, against *Jerusalem* again, leading with him one hundred and ten thousand ; but the holy Lord overthrew him there, as it is written, *And the Angel of the Lord issuing forth, smote in the house of Asar 175 thousand men*. His people therefore was slain, and no man left but *Sanherib* and his two sons, and *Nebuchadnezzar*, and *Nebuzaraden*; this slaughter was in the fourteenth year of *Hizkiahu* : From which overthrow untill the time that *Nebuchadnezzar* invaded the *Jews*, in the raign of *Jebojakim*, were a hundred and seven years,

The fourth year of *Jebojakim*, came *Nebuchadnezzar* the first time, and carried away three thousand, and twenty and three, of the tribes of *Juda* and *Benjamin*, and of other tribes seven thousand, all the able men, and all their power, binding them with chains; This is the fist captivity.

Seven years after this Captivity, came *Nebuchadnezzar* another time unto *Dophna* a City of *Antioch*, from whence he led four thousand and six hundred of the tribe of *Juda*, and of *Benjamin* fifty thousand, of the other tribes seven thousand.

This transmigration made he in *Babylon*, which is the sixt Captivity.

Furthermore, betwixt the sixt bondage and the seventh, were nine years of the raign of *Zidkiyahu*. When *Nebuchadnezzar* had raigned nineteen years, he came the third time unto *Jerusalem*, and overcoming *Zidkiyahu*; he burnt

the

the Temple, and took away the Pillars, the brazen Sea, and the furnitures that *Solomon* made, and all the vessels of the house of the Lord, and the treasures of the house of the King which was in *Jerusalem*; all the vessels he sent to *Babylon*. He slew also of the *Israelites*, nine hundred and one thousand, besides them that were slain to revenge the blood of *Zacharias*. The *Levites* stood singing a song, whiles slaughter was made of them; but they were not able to finish it, before the enemies entred the Temple, and found them standing in their place, with harps in their hands. Therefore he carried away in this Captivity, the *Levites* which were of the seed of *Moses*, six hundred thousand, whom when the *Gentiles* had brought unto the Rivers of *Babylon*, they demanded of the *Jews*, *Sing us a song of Sion*: And by and by they gnawed off the tops of their fingers with their teeth, saying, *How shall we sing the song of the Lord in a strange Land?* And the blessed Lord seeing that they would not sing a song, he enlarged them, and placed them on the further side of *Sambatia*. Moreover he translated and carried away eight hundred, and thirty two thousand, which were all of the tribe of *Juda*, and *Benjamin*, whereof he left in *Jerusalem* six thousand, setting over them for their Ruler, *Gedalia* the son of *Abikam*, who was slain after by *Ishmael* the son of *Natania*; whereupon the *Israelites* being afraid, fled from their Country into *Egypt*. This is the seventh transmigration and bondage.

The

The 27. year of the reign of *Nebuchadnezzar*, he took *Egypt* and *Tyre*, drowned the *Jews* that were therein, and the Nations which descended of *Amon* and *Mot*, and of the Land bordering upon *Israel*, and led *Jeremy* and *Baruch* with them into *Egypt*: This is the eighth Captivity.

Then the *Israelites* that remained alive in *Egypt*, departed unto *Alexandria*, and remained in it untill they grew and increased unto many thousands; and who so saw not their glory, saw no glory in his time. For there was in it the Sanctuary, the Altar, the offerings, incenses, the ordinance of bread, of faces, the houses of studies, and schools without number, men of great substance, riches, and power. But wicked *Troganus* made war upon them, and slew very many of them: After came *Alexander* against them, who slew also many of them. These are the eight Captivities or bondages, which befell in the first House, and time of the first Temple.

After the desolation of the first House seventy years, *Cyrus* the son of *Ether*, sent unto *Nehemiah*, *Zerubbabel*, *Baruch*, and his whole society, and they builded the second House. Then after four years, of the reign of *Cyrus*, after the House was destroyed, *Ezra* went from *Babylon*, with forty thousand in his company, and the *Israelites* were afflicted and vexed under *Cyrus* for the space of 33. years.

Then came *Alexander* the King of Macedonia,

via, and slew *Cyrus*, and when he had reigned twelve years, he died. After him came four Usurpers, which afflicted the *Israelites* 158. years. But after that, the sons of *Hasmonani* came, and slew those Usurpers, and taking the Dominion from them, reigned themselves 103. years.

Then reigned one *Herod*, the Servant to *Chasmonani*, who killed his Masters, and their whole family, save one Maid whom he loved. But she climbed up to the top of an house, and said, There is no body left alive of my fathers house but I alone: so she cast her self headlong from the top of the house, and died. *Herod* did lay her in honey, and preserved her for the space of seven years; There were that said, he had carnal copulation with her after she was dead.

Herod and *Azrippa* his son, and *Monazab* his nephew, possessed the Kingdom one hundred and three years. So hast thou four hundred and three years of the second House.

Then came *Vespasian Cesar*, and *Titus* his wives son, and wasted the second House, carrying away *Israel* unto *Rome*. This is the ninth transmigration. Moreover, *Bitter* remained after the desolation and wasting of the Temple fifty two years.

After that, *Adrianus* who used superstition with bones, made wars upon them, and transported *Israel* from their Country after he had spoiled it, conveying them into *Spain*. This is the tenth Captivity.

This

This *Adrian* vanquished the *Jews*, (which rebelled the second time against the *Romans*) with a final and utter destruction, forbidding and not suffering them, in any wise to enter into *Jerusalem*, which he had began to fortify with very strong walls, and caused it to be called *Heilis* after his own name. He caused also a Sow to be graven over the chief gate of the City, and a *Jew* under her feet, carved in stone, in token of their subjection.

A Corollary.

THUS the ancient Nation of the *Jews*, which in former times might have been called the Favorite of God Almighty, was utterly destroyed, and their City demolished; the famous City of *Jerusalem*, which had been five times surprised and sacked before.

First, *Asochens* King of *Egypt*, after him *Antiochus*, then *Pompey*: And after him *Herod* with *Sofius* took it, yet did they not dismantle, much less destroy it. But before them the Kings of *Babylon* ruin'd it after they had possessed it 1300 years eight months and six daies after the building of it. The first founder of it was one of the Princes of the *Cananites*, called in his own Language the just King: and indeed he was so, for he was the first Priest that sacrificed to God, and dedicated a Temple there, calling the City *Solyma*: But *David* King of the *Jews* having driven out the *Cananites* gave it unto his people to be inhabited, and after 464 years and 3. months,

months, it was destroyed by the Babylonians. And from King David who was the first Jew that raign'd there un'ill the time that Titus destroyed it, were 1179 years. And from the time that it was first Erected un'ill it was thus ruined, were 2177 years; yet neither the Antiquity, nor riches, nor fame therof then spread over the world, nor the glory of Religion, did any thing avail to hinder this hard destiny.

Such was the end of besieging *Jerusalem*, when there were none left to kill more, or any thing remaining for the souldiers to get, or whereon they should exercise their courage, for they would have spared nothing that they could have spoiled; *Titus* commanded them to destroy the City and Temple, only leaving standing certain Towers that were more beautifull and stronger then the rest, viz: *Phasclus*, *Hippicos*, and *Mariamne*, with the wall that stood on the west side, intending to keep a Garrison there, and these were left to stand for Monuments of their strength, and the *Roman* valour, which had overcome a City so well fortified; All the rest of the City they so flatt'd, that they who had not seen it before would not believe it had ever been inhabited.

Eben quam tenui pendent Mortalia fil!

*And now for an upshot of all
that hath been said, take a short
view of the whole Matter:*

*Together with a true Character of the
J E W S, as they are at this day;
With the hopes and desires of all good
Men for their Conversion.*

When the Jews had made the full measure of their sins run over by putting to death the L O R D of L I F E, Gods judgements (as they deserved, and our Saviour foretold) quickly overtook them: For, a mighty Army of the Romans besieged and sackt the City of *Jerusalem*, wherein by Fire, Famine, Sword, Civil discord, and Foreign force, eleven hundred thousand were put to death. An incredible number it seemeth; yet it cometh within the compasse of our belief, if we consider that the siege began at the time of the *Passeover*, when in a manner, all *Judea* was inclosed in *Jerusalem*; all private Synagogues

C c doing

doing then their duties to the Mother-Temple ; so that the City then had more guests than Inhabitants. Thus the *Pesseover*, first instituted by God in mercy, to save the *Israelites* from death, was now used by Him in justice, to hasten their destruction, and to gather the Nation into a bundle to be cast into the fire of his anger. Besides those who were slain, ninety seven thousand were taken captives ; And they who had bought our Saviour for thirty pence, were themselves sold thirty for a penny.

The General of the *Romans* in this action, was *Titus*, son to *Vespasian* the Emperour ; A Prince so good, that he was styled the Darling of mankind, for his sweet and loving nature ; (and pity it was, that so good a stock had not been better grafted !). So virtuously disposed, that he may justly be counted the glory of all Pagans, and shame of most Christians. He laboured what lay in his power, to have saved the Temple, and many therein ; but the *Jews*, by their obstinacy and desperateness, made themselves incapable of any mercy.

Then was the Temple it self made a Sacrifice, and burnt to ashes. And of that stately Structure which drew the Apostles admiration, not a stone left upon a stone. The walls of the City (more shaken with the sins of the *Jews*, defending them, than with the battering Rans of the *Romans* assaulting them) were levelled to the ground ; only three Towers left standing

standing to witnesse the great strength of the place, and greater valour of the *Romans* who conquered it. But whilst this storm fell on the unbelieving *Jews*, it was calm amongst the *Christians* ; who, warned by Christ's predictions, and many other prodigies, fled betimes out of the City to *Pella* (a private place beyond *Jordan*) which served them instead of a little *Zoar*, to save them from the imminent destruction.

Threescore years after, *Adrian* the Emperour re-built the City of *Jerusalem*, changing the situation somewhat westward, and the name thereof to *Aelia*. To despight the Christians, he built a Temple over our Saviours grave, wicth the Images of *Jupiter* and *Venus* : another at *Bethlehem*, to *Adonis* her Minion ; And, to enrage the *Jews*, did engrave Swine over the Gates of the City. Who forming at the profanation of their Land, brake into open Rebellion : but were subdued by *Julius Severus* the Emperour's Lievtenant, an experienced Captain, and many thousands slain with *Brencockab* their counterfeit *Messias* (for so he termed himself) that is, *the son of a Star* ; usurping that Prophesie, Out of *Jacob* shall a Star arise ; though he proved but a fading Comet, whose Blazing portended the ruine of that Nation.

The Captives, by order from *Adrian*, were transported into *Spain*; the Country laid waste,

which parted with her people, and fruitfulness, both together.

Indeed, Pilgrimes, to this day, here and there, light on parcels of rich ground in *Palestine*, which God may seem to have left, that men may taste the former sweetnesse of the Land, before it was soured for the peoples sins; and that they may guesse the goodness of the cloth, by the finenesse of the shreds. But it is barren for the generality; The streams of Milk and Honey wherewith once it flowed, are now drained dry; and the whole face of the Land looketh sad, not so much for want of dressing, as because God hath frowned on it.

Yet great was the over-sight of *Adrian*, thus totally to unpeople a Province, and to bequeath it to Foxes and Leopards. Though his memory was excellent, yet here he forgot the old *Roman* Rule; who to prevent desolations, where they rooted out the Natives, planted in Colonies of their own people. And surely the Country recovered not a competency of Inhabitants for some hundred years after.

For, though many Pilgrims came thither in after-ages, yet they came rather to visit, than to dwell. And such as remained there, most embracing single lives, were no breeders for posterity. If any say, that *Adrian* did wilfully neglect this Land, and prostitute it to ruine for the rebellion of the people; yet all account it

it small policy in him, in punishing the Jews, to hurt his own Empire; and by his vastation to leave fair and clear footing for forein enemies to fasten on this Country, and from thence to invade the neighbouring Dominions: as after, the Persians and Saracens easily over-ran and dispeopled *Palestine*. And no wonder, if a thick Medow were quickly mown.

But to return to the Jews; Such stragglers of them, not considerable in number, as escaped this banishment into *Spain* (for few hands reap so clean as to leave no gleanings) were forbidden to enter into *Jerusalem*, or so much as to behold it from any rise or advantage of ground. Yet they obtained of the after-Emperours, once a year (namely on the tenth of *August*, whereon their City was taken) to go in and bewail the destruction of their Temple and people; bargaining with the Souldiers, who waited on them, to give so much for so long abiding there; and if they exceeded the time they conditioned for, they must stretch their purses to a higher rate: So (what St. *Hierom* noteth) they who bought Christs blood, were then glad to buy their own tears.

Thus the main Body of the Jews was brought into *Spain*, and yet they stretched their out-limbs into every Country: So that it was as hard to find a populous City without a common link, as without a company of Jews. They grew fat on the barest pasture by Usury and Brokage; though often squeezed by those

Christians amongst whom they lived, counting them Dogs, and therefore easily finding a stick to beat them. And alwaies in any tumult, when any fence of order was broken, the *Jews* lay next harmes ; as at the Coronation of Richard the first, when the *Englyssh* made great Feasts, but the pillaged *Jews* paid the shot. At last for their many villanies (as falsifying of coin, poisoning of Springs, crucifying of Christian children) they were slain in some places, and finally banished out of others.

Out of *England Anno 1291.* by *Edward the First* ; *France 1307.* by *Philip the Fair* ; *Spain, 1492.* by *Ferdinand* ; *Portugal 1497.* by *Emmanuel.* But had these two later Kings banished all *Jewish* blood out of their Countries, they must have emptied the veins of their best Subjects as descended from them. Still they are found in great numbers in *Turky*; chiefly in *Salomibi*, where they enjoy the freest slavery : and they who in our Saviours time, so scorned *Publicans*, are now most employed in that office to be the *Turks* Toll-gatherers. Likewise in the Popish parts of *Germany* ; in *Poland* ; *Pantheon* of all Religions ; and *Amsterdam* may be forfeited to the King of *Spain*, when she cannot shew a pattern of this, as of all other Sects. Lastly, they are thick in the Pope's Dominions, where they are kept as a testimony of the truth of the Scriptures, and foyl to Christianity ; but chiefly in pretence to convert them. But his Holinesse's converting faculty,

faculty, worketh the strongest at the greatest distance : For the *Indians* he turneth to his Religion, and these *Jews* he converteth to his Profit. Some are of opinion of the general Calling of the *Jews* ; And no doubt, those that dissent from them in their judgements, concur in their wishes and desires. Yet are there three grand hinderances of their Conversion.

First, the offence taken and given by the Papists, amongst whom they live, by their worshipping of Images; the *Jews* being zelots of the second Commandment.

Secondly, because on their conversion they must renounce all their goods as ill gotten ; and they will scarce enter in at the door of our Church, when first they are to climbe over so high a threshold.

Lastly, they are debarred from the use of the new Testament, the means of their salvation. And thus we leave them in a state most pitiful, and little pitied.

To give you then a righre Character in brief ; They are a people that know how to comply with the times, and the condition which they live in : especially if their profit be concerned in it ; reviled like dogs, and used like slaves, yet never shew so much as an angry countenance. A Nation which will thrive wheresoever they come; yet most by Usury and Brokerage ; not lending any thing, but on pawns, and those once forfeited, never more redeemable. The best of both Sexes, are said to have

an unsavory ranknesse, not incident (if not caused by sluttishnesse) to other people, from whom they are as different in their habit, as in their Religion. And as or that, they retain still Circumcision, as the badge & cognisance of their Nation ; but mingled with many Ceremonies not prescribed by the Law, nor observed by the Antients ; placing a void chair for the Prophet *Elias*, whom they believe to be present, though unseen, at the Solemnity. And upon this they are so besotted, that they conceive the Female Sex uncapable of eternal life, because not capable of Circumcision. And therefore use to name them with no other Ceremony, then at the six weeks end, to have some young wenches lift up the Cradle with the child in it, which she that standeth at the head, giveth the name unto. Of their Sabbath, so extreamly doting, that they have added to the superstitions left them by the Pharisees. And herein they are so precise, that if a Jew travel on the Friday, and in the evening fall so short of his journey's end, that it amounts to more than 2000. cubits, or six furlongs, which they account a Sabbath-dayes journey, there must he sit him down, and keep his Sabbath, though in a Wood, or Field, or the High-way side, without fear of wind or weather, of Thieves or Robbers, or without taking order for meat or drink ; And so far have they gone in despight of Christ, as to declare it unlawful to lift the Oxe or Asse out

of a ditch, permitted in the strictest times of Pharisaical rigour ; So pertinacious in retaining the difference of meats and drinks, that they will by no means sit at the same Table with other men : and so precise in the dressing of it, that they will eat of no flesh, but of their own killing only ; and that too, with such cautions, and reservations, that if any of the entrails be corrupt or dislocated, they wil sell the whole beast to the Christians for a very trifle ; beneficial in that only to the neighbouring Christians.

Wine they forbear, except it be of their own planting, not so much out of dislike of that liquor ; for they are generally good fellows, and love their bellies, as for fear the wine should be baptized : A Ceremony much used in the Eastern parts. Of the coming of their Messiah so full of hopes, that there is no great Warriour stirring, but they look upon him as the man, till some sad Tragedy or other which suffer under that perswasion, makes them see their errour ; promising to themselves whensover he cometh, a restitution of their Kingdom, and such felicities therein, in the literal sense of some Texts of Scripture, which carry in them a more mystical and sacred meaning. That in good time (but Gods, not theirs) they shall be made partakers of the several blessings which those Texts do speak of, is both the hope and wish of all pious men ; who cannot chuse but grieve, to behold the natural bran-ches

ches so long dismembred, and cut off from the Tree of Life. And this they neither hope nor wish for ; but on some fair grounds presented to them by St. Paul, who said expressly, that when the fulnesse of the Gentiles is once come in, that then all *Israel* shall be saved, *Rom. 11. 25, 26.* The words are so plainly positive, that they need no Commentary : Or, if they did, we have the general consent of the Antients ; Besides the constant current of most Modern Writers, who cherish the glad hopes of their Conversion to the Gospel ; which the Apostle doth there aim at. *Origen, Athanasius, Hierom, Augustine, Chrysostome*, for the Primitive times. *Beda* and *Hugo Cardinalis*, in the times succeeding. *Farrara* and *Thomas Aquinas*, for those of *Rome*. *Calvin, Beza, Bullinger, and Peter Martyr*, for the Reformed Churches ; besides divers others of great note so expound that Text. Nor want there other Texts of Scripture to affirm as much, which he that doth desire to see, may find them with the expositions of most Christian Writers, in a Book writ by Doctor Willet, entituled *De generali & novissima Iudeorum vocatione* ; And chither I refer the more curious Reader. Out of all I shall take these words, *De illorum salute spes superfit.* The Jews, (saith he) are not so wholly fallen from the favour of God ; but that there still remain some hopes of their salvation. Of their salvation then by the Gospel of Christ, when the fulnesse of the Gentiles is once come in,

in, we conceive good hopes : but, whether there be any, of their restitution to their temporal Kingdom, is a farther question ; and not so clearly evidenced in the Book of God, though there be somewhat in that Book, which may seem to intimate it.

That the opinion of being restored by the *Messiah* to that temporal power which was taken from them by the *Romans*, was prevalent as well amongst *Christ's Disciples*, as the rest of the Jews, is, as I take it, clear enough in the Holy Gospel. In such a Kingdom, and no other, do the two sons of *Zebedee* desire to sit, on both hands of their Master. And the same was it, and no other, which all of them expected, as appeareth by the words of *Cleophas*, *Luke 24. 21.* that *Christ* should have restored unto them : *We thought*, said he, *that This would have proved the man, that should have redeemed*, From what ? from sin and Satan, or the curse and bondage of the Law ? Not so ; *ἀλλὰ ἡ τις λύσας*, but from the yoke of vassallage, which the *Romans* had so lately imposed on them, say the Fathers rightly ; Touching the same it was, that they moved him saying, *Lord, wilt thou at this time restore again the Kingdom of Israel?* *Act. 1. 6.* In answer whereunto, our Saviour makes them no denial, as unto the thing, nor tells them that they never must expect such a restauration ; but only puts them off as unto the Time, and bids them rest themselves on the pleasure of God the Father, in whose hand the

disposing of all Kingdoms was; *It is not for you, saith he, to know the times and seasons, which the Father bath in his own power.* ver. 7. By which answer, (as it seems to me) there is a possibility of restoring to their Kingdom also; though not in the *now*, at that very instant when they were most desirous to have it done, or at any other time fit for them to know, that being a secret which the Father hath reserved to Himself alone.

Let

A Prayer.

Let the Consideration of these things be unto us, as it was sometimes unto an *Eminent Divine* (*now with God*), an occasion of *prayer unto God* on their behalf, saying with him *in this*, or to the like effect.

Tho. Fuller,
D D. late
Preacher at
S. Mary Sa-
voy, Westm's

O Lord, who art righteous in all thy wayes, and holy in all thy works, we acknowledg and admire the justice of thy proceedings, in binding and hardning the Jews; as for their manifold impieties, so especially

A Prayer.

ally for stoning thy Prophets, despising thy Word, and crucifying the Lord of Life. For which thou hast cursed them, according to the prediction of thy Prophet, to abide many daies without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou, O Lord, how long? How long O Lord, holy and true? How long Lord? wilt thou be angrie for ever? Thine anger is said to endure but a moment; but, Lord, how many millions of millions of moments, are contained in sixteen hundred years, since thou hast first cast off thy first and antient people, the Jews? Remember Abraham, Isaac, and Jacob, not for any merit in their persons, which was none, but for the mercy in thy promises which is infinite, so frequently made,

A Prayer.

made, and so solemnly confirmed unto them. But O! remember the Orator on thy right hand, Christ Jesus our Lord, which was made of the seed of David according to the flesh; and the Orator in thine own bosome, thine essential and innate Clemency, and let these prevail, if it may stand with thy good will and pleasure, that thy people the Jews may be received into the arms of thy mercy. As once by a wilful and woful imprecation they drew the guilt of his blood on them, and on their children: So by thy free imputation, drop the merit of his blood on them, and on their children. For the speeding of whose conversion, be pleased to compose the many different judgements of Christians into one truth, to unite their disagreeing affections in one love; that our examples may no longer discourage, but invite them

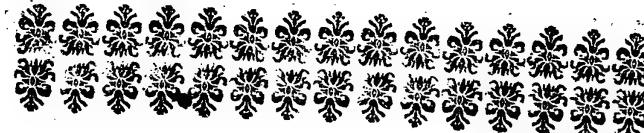
A Prayer.

them to the embracing of the true Religion. Oh mollifie the hearts, rectifie the wills, unveil the eyes, unstop the eares of those thy people, whom hitherto thou hast justly hardned: Reveal to their understanding, those Oracles which thou hast committed to their keeping: That so our Saviour, who long since hath been a light to lighten the Gentiles, may in thy time be the glorie of thy people Israel, that so there may be one Shepherd, and one Sheepfold: Grant this, O Lord, for Jesus Christ his sake, to whom with Thee, and the Holie Spirit, be all Honour and Glory, now, and for ever more. Amen.

FINIS.



A Table



A

Table and brief Description of the chief places mentioned in the History of Josephus.

A Co Ptolemais, a City of Phoenicia; called so from Ptolemy King of Egypt.

Aielona, The name of a City belonging to the Levites, and of a village not far from Nicopolis, also the place whereabout (at the prayer of Joshua) the Sun stood still, while the Canaanites were slain.

Alexandria, A City in Egypt, built by Alexander son of Philip, King of Macedon; built in the form of a Macedonian chlamys, or cloak.

Antiochia, A City in Sy-

ria, lying on the Sea-coast, built by King Antiochus.

Aossa, A Town which Alexander King of the Jews wan, and incompassed it with a triple wall.

Aram, His country is at this day called Syria; he was one of the sons of Shem, the son of Noah.

Arabia, A country lying on the East and North-East of the Holy Land, and is divided into Feix, Deserta, & Petraea or Arabia, the Happy, the Desert, and the Stony.

Ararat, A Mountain of Armenia, where Noahs

The Table.

Arke rested.

Askalon, One of the five principal Cities of the Philistines, built on the sea shore, distant from Jerusalem 720. furlongs.

Asdotum, A very strong City of the Philistines, where Giants sometimes dwelt.

Assur Assyria, A Country lying near the Holy Land, so named from Assur, the son of Sem.

Astaroth Karnaim, A City in the tribe of Manasse, on the other side of Jordan, in the very corner of the country of Bashan, in the confines of Arabia.

B

Bethshemesh, or Beth-semes, A city belonging to the Priests, lying in the Land of Juda, in the lot of Dan, afterward assigned to the Levites; the people of this City were slain by the hand of God, to the number of 50000. for looking into the Ark.

Bitter, A very strong City, not far from Jerusalem, which the Romans took by famine.

C

Appadocia, A little country being part of Syria, called by the Greeks Leuco-Syria.

Cedron, A Brook which runs on the East side of Jerusalem, between the city and mount Olivet.

Cephar Toco, A town in Idumæa, which Vespasian the Emperor won.

Chaldaea, A country lying North-East from Palestina, the chief city whereof was Babylon.

Cæsarea, A Town lying not far from the sea, in the Holy Land; called also Turris Stratonis and Flavia Colonia, very strong, and re-built by Herod to keep the Jews from rebellion.

D

Amascus, a City in Syria, lying beyond mount Libanus six day journey from Jerusa-

lem, watered with two navigable Rivers, A-bana, and Pharpar.

E

Lat, A City in Idumæa, upon the coast of the red sea.

Edom, or Idumæa, The country where the posterity of Esau lived, so called from Edom, the name of Esau signifying red.

Euphrates, Called by Ezechiel, Chebar; it divides Babylon in the midst, and runs into the Persian gulf.

G

Alilee, A most fruitful part of the Holy land, situate betwixt mount Libanus, & Samaria; bounded on the North with Tyre, on the South, with the Samaritans country, and the river Jordan; on the west with the territory of Ptolemais, and mount Carmel; on the East it extends it self beyond the streams of Jordan.

Gamala, A very strong, and almost impregnable Town and Castle of Palestina, which was built on the top of a hill, like a bunch np-

on a Camels back, whence the city took its name Gamala; Gamal, in Hebrew, signifying a Camel.

Gaza, One of the five principal Cities of the Philistines, distant from the sea about two miles; it was taken from the Canaanites by the tribe of Juda, Caleb being their Commander.

Gerarta, A City in the upper Galilee.

Gilboa, The mountains upon which Saul and Jonathan his son, were slain by the Philistines.

Gomorrha, A city of the Canaanites near to Sodom, both which were consumed by fire from heaven.

Goschen, A part of Egypt, fruitful in pastures, where Jacob and the Patriarchs were placed by Pharaoh King of Egypt.

H

Jerusalem, called the Holy City, was built on mountains in the midst of Judæa, in the Tribe of Benjamin, a place chosen by God Himself, built at first by the Jebusites, & ho-

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them called Jebus; the king whereof Joshua slew. Afterward David coming against it, the inhabitants were so confident of the impregnableness of it, that in scorn they placed the lame and blind upon the walls, as accounting them sufficient defenders of so strong a place. But David, by the help of Almighty God, won the city, cast out the Jebusites, rebuilt it round, fortified it with a Tower, and dwelt in it, making it the chief City of all the land of Canaan; afterward by reason of the building of Solomons Temple in that place, it was callea Hierosolyma, that is, Solomons Temple, from the Greek name Next for the Idolatry & shedding innocent blood in that place and land, the Jews were carried captive into Babylon by Nebuchadnezzar, the Temple and City were destroyed by fire by the Chaldaens; but seventy years after that, according as the Lord

spake by the mouth of Jeremiah the Prophet, the people of the Jews were by Cyrus sent out of Captivity into their own land, with great gifts; besides gold and silver, and the vessels that had been taken out of the house of the Lord by Nebuchadnezzar, with Zerubbabel for the re-edifying of it, temple, and furnishing it by Artaxerxes; afterward Nehemiah was authorised for the building of the wall of the City.

This being done and finished by Zerubbabel and by Nehemiah,

the City being magn-

cently increased w-

buildings, afterward by

the Machabees, and Herod, thirty eight years

after the death of Christ,

Titus son to Vespasian

sackt the City, and de-

stroyed it, leaving it only a garrison for the Roman soldiers. Sixty five years after that, the Jews falling into rebellion, Hadrian the Emperor of Rome, utterly destroyed

Hurcan or Hurcania, a re-
gion in the greater Asia,
having on the East the
Caspian sea, on the South
Armenia, upon the North
Albania, on the West
Iberia.

I

Abuam, or Jamnuia, a village of the upper Galilee, standing upon a very steep ground, which Josephus being Governour of Galilee, fortified against the Romans.

Ericho, A city in the south part of the Land of Canaan, situated in a fruitful soil, where grew balm, roses, sugar-caness, and abundance of dates, whence it was called the City of Palms.

Joppe, or Japho, a sea town and port of Judaea built on a high Promontory.

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from whence materials of Timber and Stones were brought to the building of Solomons Temple, from Mount Libanus, or Lebanon.

Jordan, in Hebrew Jorden, the fairest, and biggest river in all Palestina, springing up at the foot of Mount Libanus, running on the South of Canaan, passing by many famous places, at length falls into the Lake of Sodom.

Jorpata, or Jatopatz, an exceeding strong city of Jerusalem, standing all well-nigh upon a Rock, accessible only upon the North side.

K

Katiim, or Cittim, the Nations of the Greeks, so called in Gen. 10. and in Balams prophesies; Kitim (saith he) shall afflict Ashur and Eber.

L

Agarith, a City of Edom, won by Vespasian.

M

Acedonia, a Country lying in Greece in the

The Table.

the country of King Philip, & Alexander his son, which wan to the Greeks the Persian Empire.

Maidai, or Media, a country having upon the South Persia, upon the North, the Hyrcanian sea, on the West Armenia & Syria, on the East Hyrcania and Parthia; which country took its name from Madai, one of the sons of Japhet.

Mesopotamia, a Country which lyeth betwixt the Rivers, Tigris and Euphrates, from which situation it was so called; as lying in the midst of Rivers.

Moriah, a Mountain joyning very near to Jerusalem, upon the East side of that City, a very steep rockie place in this place Abraham offered to sacrifice his son Isaac, and afterward upon this Mount in was Solomons Temple built.

Mount Olivet, So called from the plenty of Olives which grew here, lying on the East side of Jerusa-

lem, and separated from the higher city by the valley of Cedron. Into this Mountain our Saviour Christ often repaired, and offered up his prayers here unto his Father.

N

Nicopolis, a City of the Holy Land, otherwise called Emmaus.

S

Amaria, a City standing in the tribe of Ephraim, which after that the ten Tribes fell off from the tribe of Judah, was made the Metropolis of the ten revolting Tribes; called Sebaste in honour of Augustus the Emperour.

Scythopolis a city in Syria.

Sennaar, The land of Chaldea, where the Tower of Babel began to be builded.

Seleucia, a city on the farther side of Jordan in the country called Gualonitis, so named from Seleucus King of Syria.

Sichem, a country near Hebron, belonging to Hamo the Father of Sichem from whence it is thought he gave the name of so

son, to that country of which he was Prince; and by some it is thought to be the name of that city called in the Gospel Sichar, a city of refuge & peculiar to the Levites; a principal City of Samaria.

Sodom, a city which stood in the Land of Canaan, where now is the Dead-sea, destroyed by fire from heaven, for their sins.

Sidon, a Haven and Mart Town of Phoenicia, being the border of the Land of promise toward thenorth, and in the Lot of the tribe of Zabulon, although it was never conquered, nor possest by them.

Sinai, The Mountain otherwise named Horeb, upon which the Almighty gave the Law to Moses by the ministry of Angels. It was called Sinai from the word in the Holy Tongue signifying a Bush; because God appeared there to Moses, in a Bush, in a flame of fire; the Bush not consumed.

Sion, The Hill and City built on that Hill, called

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the City of David, taken by him from the Jebusites, lying on the North side of the City of Jerusalem; upon which the Temple was built.

Siloe, a Fountain rising out at the foot of Mount Sion, in the West part of the valley of Jehosaphat, a very clear, sweet, and large Spring; it runs into the brook Cedron.

Schiloh, or Silo, The highest Mountain of all that are about Jerusalem, Or higher than any other Mountain in the Holy Land; likewise the name of the City that stands upon that Hill, where the Ark continued a long time with the Tabernacle of the Covenant, till it was taken by the Philistines; for which cause the people of Israel used to meet at this place and offer sacrifices, until the time of Samuel the Prophet. Afterward for the sins of the Israelites, the City was destroyed, and the Altar demolished.

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T

Tarra, a city in Galilee which Vespasian took, razed, and put all the men to the sword, and sold their wives and children.

Tiberias, A city so named in honour of Tiberius Cæsar, by Herod the Tetrarch, standing near the Lake of Gennearet, called also the Sea of Tiberias; it is the utmost bound of the lower Galilee Eastward.

Tyre, a city renowned in both Scripture, built upon a rock, and upon all sides encompassed by the sea; wherefore the Prophet calls her the city in the heart of the sea; a city of incredible riches, by the abundance of her merchandise; by the special appointment of Gods; and foretellings of the Prophets Isaiah & Ezekiel, made a pray to Nebuchadnezzar King of Babylon, and afterwards to Alexander son of Philip King of Macedonia, that he might make

that part of the sea which ran betwixt the mainland, and the city, with stones, earth, and timber and made it continent to the land; first Nebuchadnezzar, but in short time after, that city was rebuilt, and the bar of the sea quite demolished, & so the city restored to its former strength; but Alexander stopt up the sea again, sackt the city, and crucified many of the chief men of the city, & to this day that little which remains of it, is annexed firmly to the Continent. It stood in the territory of the tribe of Ashur, but had Kings of her own, having never been in the bands of the Israelites.

A short view of the whole Matter. By Th. F.
A true Character of the Jews, as they are at this day; With the Hopes and Desires of all good men for their Conversion.

A Prayer unto God for their Conversion.